

THE ATHENÆUM

Journal of English and Foreign Literature, Science, and the Fine Arts.

No. 2138.

LONDON, SATURDAY, OCTOBER 17, 1868.

PRICE
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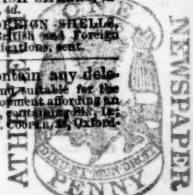
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LONDON, SATURDAY, OCTOBER 17, 1868.

LITERATURE

The New England Tragedies. By Henry Wadsworth Longfellow. (Routledge & Sons.)

In his original works Mr. Longfellow shows a growing disposition to forsake the history of Europe for that of his own country. Mediævalism was his first love, and her influence is still felt; but American history is the choice of his manhood. For a long time the poet seemed to waver in his affection, giving us, on the one hand, 'The Spanish Student' and 'The Golden Legend,' and, on the other, 'Evangeline,' 'The Courtship of Miles Standish,' and 'Hiawatha.' At last, however, his choice seems declared, and we may now regard all homage to the former mistress as an infidelity to the present.

The gradually increasing taste of Transatlantic writers, those especially of highest mark, for subjects taken from American history is satisfactory to contemplate. The past of Europe they have in common with us. But their own records, brief as they are, are already splendid; and of these they have exclusive possession. They

—hold the gorgeous West in fee.

European writers will never do full justice to the America of the past. It requires, indeed, a mind very well informed and free from prejudice to do justice to the America of the present.

Records of New England life form the most picturesque portion of American annals. The use of these for purposes of Art has been abundantly proved by Hawthorne and other writers. That stern, cold Calvinism which the Puritan carried with him over sea had such opportunity for development as has not elsewhere been afforded it. After a "terrible childbed" and a youth soured and hardened by persecution, the Puritan found himself the possessor of authority. He could visit upon others the sufferings he had long endured; and nothing in the religion he professed restrained him from so natural, if so illogical, a retaliation. Hence the persecution of the witches and that of the Quakers, of which Cotton Mather has left us so strange and full a record, were unexampled.

The time when Puritan government was at its height in New England has been chosen by Mr. Longfellow for illustration. Of the two dramas to which he has given the title of 'The New England Tragedies,' one is occupied with the persecution of the Quakers, the other with that of witches. In both the scene is laid in Boston. Both dramas are to a certain extent experiments in metre. They are written in blank verse, smooth and flexible in structure; and no prose is employed. The most comic, or realistic, utterances are all in verse, and very realistic some of them are. One is almost dismayed at being asked to accept as poetry such phrases as—

—the boys
Made such an uproar in the gallery,
I could not keep them quiet;

OR—
If you want fiddling, you must go elsewhere—
To the Green Dragon and the Admiral Vernon,
And other such disreputable places;

OR—
KEMPTHORN. Ralph, I am under bonds for a hundred pound.
GOLDSMITH. Hard lines. What for?

In passages of serious interest, however, Mr. Longfellow's blank verse is very happy; full of melody and strength.

'Endicott,' the first of the two dramas, is ushered in by a prologue in verse. This is partly

explanatory and partly apologetic, as may be seen from the following extract:—

Nor let the Historian blame the poet here,
If he perchance misdate the day or year,
And group events together, by his art,
That in the Chronicles lie far apart;
For as the double-stars, though sundered far,
Seem to the naked eye a single star,
So facts of history, at a distance seen,
Into one common point of light convene.
"Why touch upon such themes?" perhaps some friend
May ask, incredulous: "and to what good end?
Why drag again into the light of day
The errors of an age long passed away?"
I answer: "For the lesson that they teach;
The tolerance of opinion and of speech;
Hope, Faith, and Charity remain,—these three;
And greatest of them all is Charity."

Let us remember, if these words be true,
That unto all men Charity is due;
Give what we ask; and pity, while we blame,
Lest we become copartners in the shame,
Lest we condemn, and yet ourselves partake,
And persecute the dead for conscience sake.
Therefore it is the author seeks and strives
To represent the dead as in their lives,
And lets at times his characters unfold
Their thoughts in their own language, strong and bold:
He only asks of you to do the like;
To hear him first, and, if you will, then strike.

The drama follows the fate of Wenlock Christison and his daughter Edith. Penal enactments were in the year of the play, 1665, in force against the Quakers. Christison had already been banished from the city under penalty of death. Moved, however, by irresistible impulse, he returns at the moment when the fanatic zeal of Norton, a preacher, has inflamed to violence the weak governor Endicott. All who are concerned with government, whether of Church or State, participate in persecutions of the Quakers, and the people, though they mutter discontent, are not ready for action in their behalf. Very simple is the plot of the drama, its entire interest being concentrated in the sufferings meekly borne by Edith and the portentous warnings uttered by her father. Scarcely any commonplace or sentimental interest is attempted. Mr. Longfellow has seen that love passages would scarcely blend with the horrors he has to chronicle. In one of his dramas, accordingly, there is no suggestion of love; and in that before us, though John Endicott, the son of the Governor, is moved to compassion by the sight of Edith's sufferings, there is no interchange whatever of love-talk, no breathing of passion. The drama opens in the meeting-house wherein Norton is preaching. Edith, barefooted and clad in sackcloth, enters, and is rebuked by the minister for her presence and speech. She is expelled from the building, and Norton seizes the occasion to urge Endicott to stronger measures against the heretics. Awhile the Governor wavers:—

Four already have been slain;
And others banished upon pain of death,
But they come back again to meet their doom,
Bringing the linen for their winding-sheets.
We must not go too far. In truth I shrink
From shedding of more blood. The people murmur
At our severity.

He is soon stimulated, however, to such cruelty as brings about the catastrophe. Edith, and subsequently Christison, are brought before the Council. Edith is sentenced to be whipped in public in three towns; Christison is condemned to death. The execution of the former sentence is completed, and Edith, after undergoing it, is thrust forth into the wilderness, whither she is followed by John Endicott. Christison's life is saved by the arrival from England of a royal despatch, depriving the Governor of power further to molest or punish the Quakers. The play ends with the death of all those who had taken part in the persecution. Their speedy death, and, to a certain extent, its manner, had been foretold by Christison.

There is very little that is dramatic in 'Endicott' besides the form. It is, of course, altogether

unsuited for representation. In one or two scenes a measure of dramatic force is given to the dialogue. In the trial scene of Christison the old man's responses to his judges are very fine and spirited. The characterization is generally good. Scarcely one of the *dramatis personæ* but stands before us visible and recognizable, yet all are painted with few touches. Governor Endicott is the most elaborately-painted portrait. He is by no means the most successful.

'Giles Corey of the Salem Farms' is a stronger and far more tragical story than 'Endicott.' It tells how, upon the testimony of the "afflicted children," those of highest position incurred charges of witchcraft. Some art is shown in the manner whereby the reader's mind is prepared for the catastrophe of the play. Cotton Mather, the historian of the persecutions, is one of the *dramatis personæ*, acting in part as Chorus. As yet, the persecutions have touched those only whose age and helpless condition render them peculiarly liable to the charge of witchcraft. But emboldened by success, the "afflicted children" assail others higher in condition. Goodwife Bishop is first tried, and her condemnation is the doleful precursor of that of Goodwife Corey. Corey himself is a prosperous man, and a firm believer in witchcraft. When first discovered he is soliloquizing, while he nails a horseshoe over his door:—

The Lord hath prospered me. The rising sun
Shines on my Hundred Acres and my woods
As if he loved them. On a morn like this
I can forgive mine enemies, and thank God
For all his goodness unto me and mine.
My orchard groans with russets and pears;
My ripening corn shines golden in the sun;
My barns are crammed with hay, my cattle thrive;
The birds sing blithely on the trees around me,
And blither than the birds my heart within me!
But Satan still goes up and down the earth;
And to protect this house from his assaults,
And keep the powers of darkness from my door,
This horseshoe will I nail upon the threshold.

[Nails down the horseshoe.
There, ye night-hags and witches that torment
The neighbourhood, ye shall not enter here!—
What is the matter in the field?—John Gloyd!
The cattle are all running to the woods!—
John Gloyd! Where is the man?

This flight of the cattle is the commencement of his misfortunes. His wife is arrested and tried for witchcraft. So given to brooding upon the subject are men's minds, that their conversation, serious and frivolous, is full of allusions to the terrible theme. When Corey is in the witness-box, speaking the truth as a conscientious, God-fearing man, he finds words harmlessly spoken wrested till they receive most harmful and dolorous significance. His wife is found guilty of witchcraft, his own evidence being largely conducive to her conviction. He is himself tried for the same offence. Conscious how his words may be misinterpreted, he refuses to speak. For his contumacy, he is sentenced to be pressed to death. With the carrying out of this sentence, and the utterance of some vaticinations by Cotton Mather, the play ends. It is more dramatic than its predecessor. The scene in which Martha Corey is tried is strong and well wrought. Corey's protestations, Martha's denunciations of the system by which she is to suffer, and the ravings of Mary, one of the "afflicted children," form together a scene of great power and pathos.

These dramas are worthy of Mr. Longfellow's reputation, to which, however, they can hardly add much. The excellence of the poet's art detracts, to a certain extent, from their interest. Puritanical forms of speech are not altogether suited to the purposes of the drama. Gospel phrases in the mouths of Quakers are less effective than Old-Testament illustrations in the mouth of a Jew. Hence the dramas want colour. Nor do they gain any advantage from the lyrical gift of Mr. Longfellow, which, without being of the highest

order, is yet great. We would give many pages of blank verse such as is here employed for one stanza out of 'The Golden Legend' like the following:—

Come back! ye friendships long departed!
That like o'erflowing streamlets started,
And now are dwindled, one by one,
To stony channels in the sun.

We cannot but fancy that the long study of Dante which preceded Mr. Longfellow's translation has influenced his style and his thoughts. We seem to trace this influence, not only in his individual images or ideas, but in the style of illustration he employs. Compare, for instance, the six following lines, and the image they contain, with the illustration of the lark, "Qual allodetta, che in aere si spazia," in the twentieth canto of the 'Paradiso':—

And as the flowing of the ocean fills
Each creek and branch thereof, and then retires,
Leaving behind a sweet and wholesome savor;
So doth the virtue and the life of God
Flow evermore into the hearts of those
Whom he hath made partakers of his nature.

The lines in the 'Paradiso' are thus translated by Mr. Longfellow:—

Like as a lark that in the air expatiates,
First singing, and then silent with content
Of the least sweetness that doth satisfy her,
Such seemed to me the image of the imprint
Of the eternal pleasure, by whose will
Both everything become the thing it is.

We do not know whether this passage is enough to justify us, in the reader's opinion, in attributing an influence upon Mr. Longfellow's style to his study of Dante. We could point in this work to many other instances of slight, but not insignificant, resemblance to the method of the great poet he has translated.

The Pyramid and the Bible, the Rectitude of the one in accordance with the Truth of the other.
By a Clergyman. (Edinburgh, Edmonston & Douglas.)

This book has several recommendations. First, it is only 116 small and widely-printed pages of old duodecimo size; secondly, it bears the attestation of the Primate of the sect, Prof. P. Smyth, that he "cannot find anything to correct, anything to improve, in the author's clear and condensed statement of all the leading facts of Great Pyramid construction and history"; thirdly, we have an inkling of the coming pretensions of the theory.

We actually do find a "clear and condensed" account of what has been alleged; and we recommend this book as giving, in very short compass, such a synopsis as rarely appears in the history of a young sect. The very Pyramid itself is described with good effect in few words. But we are most concerned with the prophecies as to what the Pyramid will do. A large number of asserted predictions from the Old and New Testaments are made to prove a coming dispensation of a vague aspect as yet. "That prejudice in favour of the Sinai arrangement [On what odd phrases the clergy tumble in our day!] which leads to the rejection of all non-Hebrew revelations, and therefore excludes the Pyramid revelation, continues to influence Christendom." The Jews have therefore been fixed on as the great converters of the nations; but this our Clergyman informs us is not to be: though there are certain passages which, interpreted as prophecies, have a strong appearance in favour of the current impression among Christians. But the Jews have forfeited their right, and the Clergyman knows that the forfeiture will be enforced. Another nation is to be found, it is not said which, containing perhaps a large proportion of Israelite blood from the lost ten tribes: we suspect the Clergyman thinks that this nation is the English. The favoured people "will welcome the Gentile revelation through

the Pyramid, and shall faithfully perform for all other nations the functions of model, leader and teacher." And the Jews will be restored, not by virtue of the Sinai covenant, but "of mere grace and favour." The prophet Zechariah, in building a house for the ephah in Shinar, speaks of something very like the Pyramid, built to contain its own coffer. But the Shinar ephah is connected with wickedness, while the Pyramid coffer is the standard of rectitude, and "will furnish a blessing to go forth over the face of the whole earth." The Pyramid is the antagonist of sacerdotalism, the "congenital defect of the organization of Christianity." The division of ecclesiastical and civil jurisdiction has led to every abuse. The predominance of the civil power established by the Reformation—an unnatural arrangement—is found to work badly, and people are trying to discover the Divine system, in which neither sacerdotalism nor physical force government shall be supreme. The Pyramid is the thing! The ultimate problem is, "Given the social duty of a Christian minority in a nation, to find the social duty of a Christian majority." The postulates and axioms were furnished by Jesus Christ; but it seems to be laid down that the superstructure is Pyramidal. "The Pyramid standards [i.e. of weights and measures] for the settlement of secular arrangements and disputes according to a divinely arranged system will aid materially in the practical solution of the great social problem, in conformity with the necessities and lofty capabilities of nations, with the inspired data of Paul, and with the eternal principles enunciated by the Lord Jesus Christ." Here ends the book.

Our readers will understand that Prof. P. Smyth is not answerable for these developments of his system; though, had he disapproved of their leading points, he would have added some caveat to the unqualified approbation of the work given in his "Introductory Note." We may then sum up the system, so far as yet delivered, in the following way:—1. The Pyramid contains a divinely-revealed system of weights and measures, the basis of most of those in use. 2. This system is an essential part of a revelation which is to be the final teaching of mankind. 3. There is to be a favoured nation which will accept this revelation and put it to use: probably this nation draws much of its blood from the lost ten tribes of Israel.

Those who retain a "prejudice in favour of the Sinai arrangement" will find some stumbling-blocks. They will not be much moved by the argument that the ark of Noah and the ark of Moses have both perished, while the Pyramid remains undestroyed. By the way, is it quite fair, while dwelling on the wonders of Egypt, entirely to neglect those of other countries which have never been examined. It was the universal belief of the middle ages that Noah's ark did not perish, and that it was standing in those times on a peak of Mount Ararat, sound and perfect. If so, it must be there still; for the fabric must have been preserved by miracle. Cornelius Agrippa says that the pitch which was laid on the timbers must have had an occult power of preserving the wood. With such a revival before us as that of the Pyramid, are we to neglect or laugh down the story of the Ark? Surely not: if a government expedition, with Prof. P. Smyth at its head, were to ransack Mount Ararat, who knows what they might find? We are quite in earnest; that is, the Pyramid revelation being assumed, we infer that there is such an emergent possibility of the ark being in existence as ought not to be neglected. The author of our work insists on the permanence of the

covenant with Noah, and of its symbol, the rainbow. "This," says he, "amply warrants the application that has been made of Rev. xi. 19, xv. 8, to the covenant of Noah, and to the still-existing temple and ark of that never-to-be-abrogated arrangement." If it were not for the "temple," we should suppose that the author means that he agrees with the middle ages about the ark. But in any case, we say, let proper search be made: take nothing for granted.

That the English are, in the main, descendants of Abraham's ten sons is a theory at which many a nibble has been made. The question, What has become of the lost tribes? is of an interest passing that of Junius, which is all about one man. And it is not a little remarkable that John Taylor, who fixed Francis as a perpetual target, should have been the originator, in our day at least, of the Pyramidal revelation. The general question of the ten tribes is the one which we suppose to have been treated by the most decided extremes of ignorant blundering and well-informed acuteness. Perhaps the finest instance of the first is the statement, which we have seen in print, that the emigrating tribes passed through Germany with *sacks on their backs*, whence they got the name of *Saxons*. To make the story complete, we must add that the phrase to *get the sack*, meaning to be sent on one's travels, is a still-existing memento of our Jewish descent. We have no doubt our author would require better proof; but we warn him that he must set about getting it. In sober earnest, we hold the habitat of the lost tribes, or the proof of their interfusion with other races, to be, for the ethnologist, a question of legitimate interest and practical utility; and probably of both for the philologist. It does not set out on hypothesis: the tribes did exist; thousands to one their descendants muster strongly somewhere; they belong to a race of whom we know that the most cruel and most lasting persecution ever endured by any breed of men did not destroy them, did not change a single belief or usage. Did the greater part of this race of unmatched endurance vanish off the face of the earth, or merge in other races? All things are possible; but this is so improbable as to warrant many a searching inquiry after the relics, if even a more decided name be inapplicable.

We decidedly encourage such speculations as those before us, on account of their tendency to promote the investigation of outlying questions. We shall have the Pyramid thoroughly laid down, and much Egyptology—as the phrase goes—worked out of it. We shall have the ten tribes looked up handsomely; and even if the tribes be not found, much miscellaneous knowledge will turn up. Whatever those who dig the mine may want, whatever they may think they have got, we can use their results without being bound by their wishes or their theories.

The Great Unwashed. By the Journeyman Engineer. (Tinsley Brothers.)

One of the pleasant, though least important, features of this noteworthy volume is its use of a term which Cobbett used some forty years ago. The pungent phrase has hitherto been a term of reproach, and been most frequently heard from the lips of speakers who assume that the humbler members of our laborious classes are mainly distinguishable from more fortunate people by a natural dislike of ablution and the ways of cleanliness. But the Journeyman Engineer maintains that it is a complete and altogether acceptable defi-

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dition. Up to the present time, it is urged, political writers have suffered from the want of a term that exactly defines the multitudes who gain their livelihood by work which, though honest, is unquestionably dirty. All the current terms ordinarily used for this purpose are open to critical objection. "Masses" is too vague; "operatives" is deficient in preciseness; "labouring classes" and "working classes" are far too comprehensive, for professional men and other persons, whose avocations neither soil skin nor pollute raiment, are amongst the most persistent of labourers and the most indefatigable of workmen. Political writers sometimes make mention of "the wages-paid classes"; but the insufficiency of this term is patent, for who can define exactly the difference between "wages" and "salary," or between "wages" and "stipend," or state the distinction between "wages" and "fees"?

Thus strangely but aptly christened, the *Journeyman Engineer's* volume consists of two parts—the latter and larger of which is made up of social sketches of our poorer classes, reprinted from two popular serials and a daily newspaper; whilst the former comprises five new and highly-entertaining essays, entitled, 'Working Men,' 'Working Men's Homes and Wives,' 'Working Men and Politics,' 'The Working Classes and the Church,' and 'Trade Unionism on its Trial.' For the second part, which may be regarded as padding introduced to bring up the publication to the size of an honest volume, we can say no more than that its light and rather "scraggy" papers are amusing and altogether readable productions, and in no way below the average standard of magazine literature. But much higher praise is due to the new articles.

Assuming that our wealthier classes are still, for the most part, ignorant of the temper, needs and aspirations of their less fortunate fellow-countrymen,—an assumption, by the way, which, though it may lack perfect justice, is not without justification,—the *Journeyman Engineer* discourses upon the nature, tastes, domestic usages, and social peculiarities of the working man, very much as a physiological professor might lecture a party of raw medical students eager for exact information concerning the structure and functions of the human body. At the outset he divides working men into three species, "the educated working man, the intelligent artisan of the popular phrase, and Mr. Lowe's working man," and noticing the existence of the many sub-species that connect these three kinds, he observes—"The differences existing between these sections are marked and in kind, while those between the sub-divisions that come under each of them are only in degree. An acquaintance with these sections, therefore, will incidentally involve a general knowledge of the working classes; and I now propose to give, as far as my abilities will permit me, some account of the distinguishing characteristics of each of these types." To which of the three sections the author belongs the literary merit of his book furnishes conclusive evidence.

A taint of what Mr. Cobden happily designated "fire-side jealousy" is discernible in the contempt which he betrays whenever he comes to speak of the "tall talk" and "high falutin periods" of the oratorical leaders of trades-unionists, whom he is somewhat too ready to condemn as "mere self-seeking popularity-hunters." After informing us that educated working men are by nature prone to suspect the honesty of "the delegate class and professional 'working men's friends,'" the engineer shows the same tendency to think evil and speak disdainfully of persons who—being

of his own social rank and, as the phrase goes, "no better than himself"—presume to speak for their class as well as themselves. "It is enough," he observes, "to make any thoughtful working man blush to think of many of the men who are now before the world as champions of the working classes, leaders of the people, and so forth; to think of the opinion that others must form of working men if, judging by these leaders, they ask themselves what manner of men the led must be." That this indignation is altogether unjust, or that it is otherwise than fully merited by some of the agitators against whom it is directed, we do not insinuate; but the several passages, which it fires with different degrees of animosity, incline us to think that the Engineer and his educated comrades are not likely to err in the direction of leniency and generosity, when sitting in judgment on the pretensions of one of their own order, who has volunteered to be their spokesman and political director. Without suggesting that educated working men are never justified in holding themselves aloof from "demonstrations and movements" as things "which, though said to further the interests of their class, are really intended to show, and do show, the power of the agitators who organize them," we may venture to remind the author that "demonstrations and movements" may further desirable ends, and that they should not be stigmatized as mere impostures and dishonest dodges, because a few energetic men take upon themselves the labour of organizing them. So strong is the Engineer's dislike of popular leaders, sprung from folk like himself, that he exhibits disgust for whatever expressions he may have frequently heard from their lips. Because such "self-seeking, popularity-hunting spouters" are given to talk a good deal, perhaps too much, about "the rights of labour," the author sneers at the term, as though labour had no rights; and yet when he takes up his parable upon the relations of labour and capital, he demonstrates with much clearness and cogency that labour has its rights, and that labourers should take every possible means to attain them. But in so far as the Engineer is unjust towards the politicians of his own social degree, and immoderately suspicious of their integrity, he only resembles the majority of his social betters of the higher middle-class, whom "fireside jealousy" very generally inspires to denounce as a mere pretender and self-seeker every new political candidate who cannot produce credentials of his prescriptive right to take a part in public affairs. Whatever harsh and ungenerous treatment the working-man candidate endures from his social equals, differs in no respect from the treatment which the middle-class aspirant for a seat in the House of Commons receives from men of his own rank. Burke, Canning, and every other politician who, after forcing his way into the lower house, attained place amongst statesmen, were at the outset of their careers mere adventurers and impudent self-seekers in the opinion of many of their personal acquaintance. Consequently, we are far from regarding the Engineer's exhibitions of distrust and aversion for working-men politicians as manifestations of sentiment peculiar to his class. Springing from forces that are perhaps stronger in the middle than the lower grades of society, they are hostile elements which every new seeker of high public employment must make up his mind to combat and conquer, unless his ascent to political eminence is rendered easy by the accident of aristocratic birth.

With the air of condescension befitting an educated working man, who deigns to notice a brother of an inferior species, the Engineer admits that "the intelligent artisan of the

popular phrase" has good qualities, such as honesty, industry, loyalty to his class, and other merits, justifying the assertion that "he is a man who has in him 'the makings' of a first-rate member of society." But "the makings" rarely result in all that might be made of them. He is lamentably ignorant, too often the dupe of "political quacks," and liable, in moments of controversial excitement, to use a form of argument of which logic takes no cognizance. Of this imperfect creature's tendency to use "a heavy piece of wood" when the educated workman has recourse to the shafts of satire, the author gives the following instance:—

"In the matter of political opinion it is a noticeable fact that while the intelligent artisan is perfectly honest in holding his own views, he is altogether incapable of believing that another man in his own rank of life can honestly entertain views at variance with his; those who differ from him he looks upon as toadies or traitors. Nor will he be argued with. Once during my apprenticeship, when I was not so well aware of the last-mentioned circumstance as I subsequently became, I imprudently entered into an argument upon a phase of the bloated-aristocrat question with a thorough-going intelligent artisan. A nobleman who had taken a leading part in the politics of the country in which his estates and our workshops were situated had died. He had been a good man, a just landlord, a kind and liberal benefactor to the poor, and had lived a blameless private and honourable public life. On his death being mentioned among a group of us in the workshop, I, remembering these things, observed that many would miss him. To this my shopmate indignantly took exception, arguing that all aristocrats were encumbrances upon the face of the earth, and consequently could not possibly be missed when taken from it. Waiving the main point, I said, 'Well, his widow will miss him, anyway;' but to this more limited proposition my friend also demurred. 'Not she,' he answered; 'she's got plenty of money, she had no need to care; if it had been a working man, then you might have talked about his wife missing him.' Still I suggested it was possible that natural feeling might exist even in an aristocrat, and that a wealthy as well as a poor woman might mourn for the loss of a good husband; whereupon my opponent, utterly outraged by the propounding of such an unorthodox idea, and my persistence in continuing the controversy, seized a heavy piece of wood and knocked me down with it. The lesson was an unpleasant one, but coupled with some after experience of a rather milder kind, it proved effectual, and taught me never to argue with a man whose political creed consists solely of class cries and ideas."

Is the Engineer quite certain that the provocation to this assault consisted solely in the words spoken, and the irritation did not come, in some degree, from the tone in which they were uttered? "My dear friends," the clown of the circus has been heard to explain to the applauders of one of his comic achievements, "the thing is just nothing; the trick is the way in which it is done." The same remark is often applicable to words uttered in disputation; and we are the more inclined to think that the intelligent artisan of the anecdote may have been more incensed by the apprentice's manner than his words, because we recognize in the author's way of making commendable statements a certain offensiveness which we should think calculated to stir the dormant passions of his comrades.

The essay on 'Working Men and Politics' contains some remarks upon the new lodger franchise, which, coming from a writer who is especially qualified to tell us how the provisions of that franchise will affect his class, deserve the attentive consideration of our public men:—

"Much more might be said, 'in this connection'

than there is either occasion or space to say here; but before concluding, I would just point to one anomaly in the recent extension of the franchise, which is curious in itself and affords a good illustration of how little the constitution of the working classes is understood by those who legislate for them. The lodger clause of the Reform Bill, while admitting to the franchise a large number of working men of the type brought in by the reduction of the household qualification, continued to exclude a large and important section, whose only chance of enfranchisement lay in a lodger franchise, and to whom any such measure really intended to benefit the working classes ought to have specially applied. Among working people, a married man, who with his family occupies apartments, though technically a lodger, is regarded as virtually a householder. His being a lodger in any sense is a mere accident of locality. The man who in most parts of the country would live in a 'self-contained' cottage, must of necessity rent apartments in London and one or two other large places; but he still, for all practical purposes, remains a householder and a member of the householding class, his social position and the calls upon his income being the same whether he is living in apartments or his own house. Lodgers proper, as they are understood among the working classes, are the 'single young fellows,' the young unmarried men, who do not rent apartments, but are 'taken in and done for' at from half-a-crown to three-and-sixpence a week. This class, which is still outside the electoral pale, is a numerous one, and, if intelligence, education, and independence of position are to be taken as qualifications for the possession of the franchise, one which it is not too much to say is better fitted than any other division of the working classes to be intrusted with it. The opinion of the better-educated portion of the artisan class is now against the early—and, from their position in life, imprudent because early—marriages which were formerly the rule among mechanics, and thus it comes that a very large proportion of the unmarried lodgers are educated artisans. It is generally argued, by way of apology for excluding the lodger class from the franchise, that a married man with a family depending upon him has a greater stake in the well-being of the country than a single man; but the soundness of this argument is very questionable when it is applied to the working classes. An unmarried mechanic earning good wages, and often with a considerable amount of money invested in banks and societies, and who is striving to achieve a position of comfort and respectability, has certainly as great an interest in the progress and prosperity of the country as a married labourer who has to support a large family upon a small income; and, in point of fitness for exercising the franchise in a manner calculated to promote the national progress in which all are interested, the comparatively untrammelled, well-to-do, and well-educated unmarried mechanic is decidedly superior to the little-educated, much-harassed married labourer, whose time and mind, if he is a steady man, are exclusively occupied in aiding in that very commendable, but in his case often very difficult, domestic operation—making ends meet. I do not mean to say that in the abstract or as a rule an unmarried man among the working classes is in a general sense a *better* man than a married one; but, circumstantially considered in relation to the franchise, the higher portion of the unmarried section are much better qualified to receive and use the franchise than the lower portion of the householding section. In all other matters their superior circumstantial fitness for acting as the representative men of their class is admitted, as is sufficiently testified to by the fact that in trade disputes or any other matter requiring a bold expression of opinion or independence of action upon the part of the working classes, unmarried mechanics are expected to take, and do take, an active and leading part. So long as the franchise was confined to the higher sections of the working classes, the position of the single lodger, though an unjust, was a bearable one; but now the case is materially altered. To suppose that intelligent, well-paid, unmarried mechanics will not consider themselves outraged, and resent their position on finding them-

selves still voteless, while the franchise is given to poorly-paid married labourers, who perhaps can 'scarcely tell a big B from a barndoor,' and who, for any want of independence, are always prepared to put forward the same kind of excuse as the Custom-House officer mentioned in Macaulay's *England*, who had fourteen reasons—a wife and thirteen children—for abandoning his principles to save his place;—to suppose that the unmarried division of working men will not feel themselves aggrieved under these circumstances, would be to suppose that they were either more or less than men. The injustice of this position, and the ill-feeling which it is calculated to create, are so glaring to any person who understands the working classes, that it is certain to be remedied as soon as the 'new masters' have made a right use of their power by restoring a moiety of members to the House of Commons who *do* understand their class."

Very worthy of notice, also, is the essay entitled 'Trade Unionism on its Trial,' in which the author defends the co-operative associations with excellent ability, and urges that, whilst endowing operatives with the power to strike, their success disinclines labour to enter on unwise conflicts with capital. "It is a very prevalent idea," he says, "that these societies promote and foster strikes, but this is a mistaken notion. It will invariably be found that the objection of working men to strikes increases in direct proportion to the extent and prosperity of the trade-union of which they are members. None know better than do working men that a strike is a terribly dear affair; and where a large sum of money, representing their provision for loss of work or ill-health, is concerned, they will be particularly cautious how they risk it. For example, the Amalgamated Society of Engineers is the largest and richest of its class, and it is the most free from trade disputes."

With respect to marriage among the poorer classes, the Journeyman Engineer is an unflinching disciple of Malthus; and we learn from him that our younger working men show themselves more and more indisposed to venture upon matrimony until they have made some provision for its expenses, and have a prospect of being able to take proper care of their offspring. This is cheering news. But the author speaks despondently—we are disposed to think that he speaks much too despondently—of the women of his class, for whose failings he sees no remedy but the adoption of some system of early and thorough education, which, though it would not greatly affect our present stock of adult women, would result in a better supply of intelligent and efficient helpmates for future generations of working men. On this point he seems disposed to look away from agreeable facts, and to think overmuch of the instances of feminine incompetence that are deplorably frequent, no doubt, in the homes of poor men, but still not much more so than in the homes of richer people. Incapable housewives abound in Tyburnia and St. John's Wood as well as at Poplar and Rotherhithe; and so long as human nature remains what it is—a compound of failings and abilities, virtues and faults—the social observer must expect to find a considerable per-centage of "incapables," of both sexes, in every class of the community; and bearing this somewhat depressing fact in mind, the corrector of social abuses must take care not to confound the incapability which arises from inherent and irremediable frailty of nature with the incapability that lies within the reach of social-science nostrums. Whilst occasionally mistaking evils that must be endured for evils that may be cured, the Journeyman Engineer also underestimates the value of the agencies by which many of the daughters of working men are taught

to be industrious women, thrifty housewives, and in every way useful members of society. The efficacy of domestic service as a school for such girls he clearly underrates, for he speaks slightly of all the training of such service save what is imparted by "kind, active, capable mistresses" to maids-of-all-work who, when fortunate in their teachers, are said to "generally turn out well." That is to say, the only mistresses who are good educators of female servants in housewifely duty are mistresses of quite the lower grade of the middle-class. This theory comes from an imperfect observation of two kinds of domestic establishment,—the mansion, in which labour is minutely subdivided amongst a numerous staff of menials, who, when not at work, spend their time in the idleness of the servants' hall; and the cottage, in which a respectable woman keeps house with the aid of a single maid. In the former and more prosperous household, it is urged by the Engineer, subdivision of labour precludes a girl from learning the whole range of housewifely accomplishments; if her place is in the kitchen, she will find her only employment in the performance of certain kinds of culinary work, and will not be taught how to make beds; whereas, if her work is in the bed-rooms she will learn nothing about cookery. As a maid-of-all-work, however, she is required to roast legs of mutton, make beds, clean shoes, "mind babies," and perform all the different kinds of domestic toil that will devolve upon her when she comes to be a poor man's wife. That the life of a maid-of-all-work under a good mistress is a better training for an artisan's wife than the life of a housemaid in a large mansion there can be no question. But how comes it that the Journeyman Engineer says not a word about the domestic establishments that find employment for three-fourths of the household servants,—the houses in which there is neither minute subdivision of labour amongst many workers, nor inordinate imposition of service on a single drudge: the homes of the merely well-to-do middle-class, in which male servants are not always kept, and the two or three female servants make the kitchen their common room, each of them unconsciously giving and receiving instruction in her department of housework; the dwellings in which the housemaid learns so much of cooking that she can prepare the dinner when cook is laid up with rheumatism, and the cook knows so much of up-stairs work that she can make the beds and clean the parlours when the housemaid has gone out for a holiday:—the establishments, in fact, of our less opulent doctors, lawyers, clergymen, merchants, in which our best maid-servants learn to regard their employers and employers' children with sentiments of personal attachment, that in many cases endure long after they have ceased to dwell under the same roofs?

The Alpine Regions of Switzerland and the Neighbouring Countries: a Pedestrian's Notes of their Physical Features, Scenery and Natural History. By T. G. Bonney, M.A. With Illustrations by E. Whymper. (Cambridge, Deighton & Co.; London, Bell & Daldy.)

A Guide to the Eastern Alps. By John Ball. Vol. III. (Longmans & Co.)

Mr. Bonney, who is known as a writer of descriptive text to two illustrated books on Alpine scenery, presents us with a more general volume of collective chapters on various selected Alpine topics, designed to be popular and plain, and to be pleasant reading to those who cannot travel, as well as useful to those who make pedestrian tours

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in the mountainous regions of Switzerland. The book is not published as a formal guide, nor yet as a mere collection of personal incidents, although it assumes a narrative form, but it is intended to convey a considerable amount of information under various headings. This it certainly does; and although those who are versed in Alpine lore and Alpine phenomena will at once see that the volume presents little novelty to them, they will nevertheless be gratified in glancing over the pages of a trustworthy observer and a good and unaffected describer.

In his first chapter the author offers some observations on geological topics, and well explains some conditions of mountain form; but a great part of this and the following chapter is somewhat superfluous, and several of the subjects have already been treated in English books, which we have noticed on their appearance. Moreover, the formation of glaciers, crevasses and moraines has been sufficiently often explained in popular language. It is not till we come to the fourth chapter that we find something personal, and that is, "How to get Breakfast"; yet immediately after breakfast the author again gets upon a well-known subject, namely, *Glaciers*, or natural ice-caves. The interesting volume specially devoted to these, by the Rev. G. F. Browne, renders further popular description unnecessary.

Avalanches of various kinds threaten us on opening the fifth chapter, and then come floods, earthquakes, storms and landslips. Old stories must reappear on these old subjects, and therefore we read the terrible records without tremor or trouble. A slight sketch of the terrors of a *tourmente*, while the author was going from the Grimsel Hospice to Obergestelen, does, indeed, awaken some sympathy, and especially in ourselves; for we have recently walked in the same direction during thick mist and heavy rain. Unhappy Obergestelen!—what a calamity does the very name recall! A few weeks ago we drove through it one beautiful morning, and glanced at its spacious church, so superior to the domestic architecture around it—little expecting that in not many days afterwards neither church nor houses would be again seen! About 5 o'clock in the afternoon of an unlucky day, while nearly all the inhabitants were away engaged in field labour, flames shot forth, and in a brief half hour the whole wooden-housed village was burning—burning like firewood prepared for the devouring element. Great half-burnt and charred beams fell in, tongues of fire darted up; the grand church was one sheet of flame; the high tower and deep-toned bells fell down; and, finally, the peasants returned, not to their homes, but to charcoal, smoke and ashes! All over the tourist districts subscriptions were invited; and as we sat in a poor shed at Zermatt, talking with a number of guides one night shortly afterwards, one of the waiters of an hotel entered, and got small sums even from hard-working and life-endangering men for the homeless burnt-out peasantry of smoking Obergestelen.

In subsequent chapters of Mr. Bonney's volume we find ourselves on the tracks of well-known Alpine authors, more particularly of Tschudi; and it is rather unfortunate that Mr. J. R. Morell has preceded Mr. Bonney, in his 'Scientific Guide to Switzerland,' so lately as last year. The two authors have naturally treated of many topics in common; and although Mr. Bonney is obviously an Alpine explorer, and in this respect far superior to Mr. Morell, still they have relied on the same books, and an apparent similarity about the two volumes is the inevitable consequence. Mr. Bonney, however, here and there intersperses personal

remembrances, which diversify his narrative, and render it less of a mere compilation than it would at first sight seem to be. We can always read a chapter of Mr. Bonney's book with an interest which we do not feel in Mr. Morell's more formal work. In the former case, we feel that we are in the company of a thorough Alpine man; in the latter, we see cleverness, industry, and acquaintance with books on the Alps, but not much with the Alps themselves.

Mr. Bonney touches lightly upon many topics which will recall to Alpine men like himself numerous reminiscences of long and steep climbs and easy and happy walks. On almost any one of these topics we are tempted to start for a literary and descriptive excursion as long as Mr. Bonney's, and we might have something to add which would be instructive or pleasing. Having just enjoyed nearly two months in the valleys and mountains of the Bernese Oberland, and in completing a delightful tour of Monte Rosa by some of the grand passes, it may be supposed that Mr. Bonney's book is appreciated at its true value by us, and that, with all its wants of novelty or supplement (not of correction), we commend it heartily to general perusal. We can only hope other readers will be as pleased as we have been in perusing it.

The twelfth and last chapter on "Alpine Travel," though brief and light, contains some useful hints to inexperienced men. On companionship, Mr. Bonney well observes—"Many an excursion has had almost all its pleasure marred by an unsuitable companion; so if you are wise, do not commit yourself to one whom you do not thoroughly know. To be alone for days with a morose man, to rough it with a constant grumbler, or to be among the beauties of Nature with one who, though he considers it the thing to 'do the Alps,' has no more appreciation of them than a gorilla, is a sore trial to temper and spirits. Solitude is better than such companionship." So we have always thought; and as we have never found the right man for the right place, we have always gone to and over the Alps alone. From the middle of last July to the middle of September we have been alone in some of the grandest and some of the wildest passes and valleys in the Alps; and we have never repented our loneliness (a guide, of course, counting for nothing by way of companionship), because we have never, as before said, found the right man. If two ordinary men go to the Alps together, one can or will do more or less than the other, and either alternative is inconvenient. Of course, when two trained mountaineers keep company the case is different. Our advice is this: before you take a companion whose pedestrian powers and whose capabilities of enduring fatigue and fasting you do not know, trot him out for a long day from London and back. If he be not fit for this, he is not fit for you. Trot him out, too, and home in such manner as to try his temper, and when out of town place a knapsack on his shoulders. One day's previous trial of this kind may prevent a subsequent month's annoyance.

Alpine loneliness is sometimes alleviated by chance companionship. Of this we have never enjoyed more than during our recent two months' Alpine excursion. We have met with some few good and true and gentlemanly Alpine men, as courteous and obliging as they were able and adventurous. We have been privileged also on two or three occasions with the company of English ladies, affable, intelligent, and sometimes strong of foot. Near Gressonay, while bemoaning the prospect of a long and lonely walk over the St.-Théodule Pass, by way of

the Cimes Blanches, we met with two foreign gentlemen of rank, who together with their wives were about to take the same course at the same time. Thrown together by chance in the same rough chalet, we became sudden friends in Alpine adventure. All five of us walked together the next day over the glacier pass. Never did we find more agreeable companions. Never was a baron more affable to a commoner. Never were ladies of rank more courteous to a stranger. We shared common delights of scenery, and common risks and fatigues of glacier walking. The two ladies, being gracefully and suitably equipped in semi-male costume, were well prepared to accompany their ever-attentive husbands. It is true that we ourselves possessed one point of attraction to the Baroness which we cannot flatter ourselves was personal. To confess the plain truth we had a pound of first-rate tea in our knapsack. Of this we offered a share to the Baroness at the rude inn on the evening before; and the Baroness politely requested some more on the summit of the Col St.-Théodule. In the little hut there, situated at a height of nearly eleven thousand feet above the sea, we made tea in anything but a tea-pot, and we all drank tea together out of small washing-basins. Lingered too long on the way, we walked down to Zermatt in slosh and melted snow; but the two ladies kept up wonderfully well, and when we came at length to part at Zermatt both Baron and Baroness shook us heartily by the hand and hoped another year to have our "agreeable" companionship on a similar excursion. Such is one of the advantages of Alpine loneliness. You sometimes find and make friends for the day, as you would not have done if with other friends. Our experience points to this conclusion:—Give us the chance companion of the hour and the place, whose acquaintance may be discontinued with ease, if disagreeable on either side, rather than the fixed and unchangeable companion who may turn out to be more burdensome than a twenty-pound knapsack, and who cannot, like the said knapsack, be handed over to your guide. If you have a tried Alpine friend, grapple him to you with hooks of steel; if untried, and uncertain keep him from you at the distance of your alpenstock. Of one thing we feel sure: all the bad tempers and queer qualities of a man come out during a long mountaineering course. If they were concealed before, you will find them out then; unhappily, too late!

With this third volume Mr. Ball completes his Alpine Guide. In noticing the two preceding volumes, we pointed out some of their excellencies; and we may now say that the three volumes, taken together, form the amplest and completest Guide to the Alps in our own or any other language. Every tourist who has used either or both of the two previous volumes knows from experience how useful they are, even though at this time they do not fully represent the present amount of knowledge acquired by the latest Alpine adventurers, and require additions and corrections. But it is probably in this third volume that we have the largest share of Mr. Ball's own experience and authorship. So few tourists have travelled in the Eastern Alps, that he could not obtain the amount of assistance which he enjoyed in preparing the preceding volumes. Hence we presume this concluding volume is Mr. Ball's chief mountain memorial. It wears the same appearance of careful and conscientious labour, together with many results of personal travel, the plan being, of course, the same throughout.

Had this volume been issued at the beginning instead of the end of the summer, it might have been tested by sundry excursionists in

actual practice. In the Preface, however, Mr. Ball intimates that "many obstacles, all of a painful character, retarded the effectual prosecution of a very laborious task; and the latter portion has been completed in the midst of almost incessant bodily suffering." Not only, therefore, does Mr. Ball claim our forbearance, but he is entitled to our sympathies, and, let us add, to our congratulations that he has lived to achieve this self-appointed task and now to put the finishing touch to a work which will doubtless long preserve his name, and associate him with the many intrepid Alpine adventurers who have made the High Alps better known to us than they would have been for perhaps a century to come, apart from their numerous and arduous ascents and explorations.

NEW NOVELS.

The Bramleighs of Bishop's Folly. By Charles Lever. 3 vols. (Smith, Elder & Co.)

CARELESSNESS is still Mr. Lever's chief fault. But it may be a question whether his genius would not be hampered by attention to small details, and would not lose in breadth and freedom what it might gain in accuracy. The real merits of this novel are quite independent of the story. Mr. Lever has never been celebrated for plots, though he has always had something to tell us. In the present case he has made an attempt at a mystery, and has rather bungled it. But his strong point has always been his painting of peculiar characters. Since the days when he revelled in wild Irish servants, and enlivened war by dashes of eccentricity, down to the maturer times in which he has created Baron Lendricks and Viscount Culduffs, his novels have been full of speaking portraiture, drawn to some extent from real life, and now and then too personal, but tinged with his own reflection and saturated with his wit. The volumes now before us add two, at least, of these pictures to the Lever Gallery. Lord Culduff is inimitable. Cutbill, the engineer, is drawn with more power, but is not so perfect in finish. The veteran diplomatist, who is somewhat shortsighted and can, therefore, pass obnoxious persons without recognizing them, and slightly deaf, so that he may smile with captivating deference when he does not quite catch a remark; who excels in the mysteries of the toilet-table and of the special mission; who writes despatches that are models of statecraft, and spreads rumours that are false by whispering them as secrets; and who with all this has the very smallest abilities, is known to the Foreign Secretary as "the greatest ass in the whole career"—and the word is a bold one," and is only saved from being an impostor by having imposed upon himself as well as upon the outer world,—moves through the novel as gracefully as he moves through society. We think Mr. Lever might have made more of his double courtship, the opening steps of which are so artistically managed. Nor is this the only time when the breaks in the novel are too abrupt, and when some half-developed interest vanishes through a trapdoor. But the excellence of Mr. Lever's portraiture is, that we never notice either weariness or repetition. Lord Culduff is "ever charming, ever new." Cutbill is as copious in resources as if he were planning a railway. Such marked characters in the hands of other writers would run great risk of sameness. There would be the more danger of it, as this is not the first novel in which we have been introduced either to the diplomatist or to the engineer. Mr. Lever has avoided that shoal, and so far as these two characters are concerned he has not split on any other.

The rest of the persons do not need such detailed examination. We are left rather too much in the dark about Pracontal, the French pretender to the Bramleigh estates. The first sketch of Col. Bramleigh is good, but we hardly go below the surface, and the same may be said of his sons. His daughter, Marion, promises more than she performs; her first appearance and her hostility to Julia L'Estrange give her an air of pride and piquancy which are properly rewarded by the rank of Viscountess, though unfortunately Lord Culduff has to be taken with the title. The subsequent development of character, conveyed in Marion's letter to her sister, strikes us as absolutely new, and not warranted by anything that had gone before. Lady Augusta Bramleigh and Julia L'Estrange are good in their way, but they do not rise much above the conventional level, which may be called Mr. Lever's second manner. They are utility people of a good class, and sometimes we think them more than that, especially if we contrast them with the regular stage characters of the story. It is Mr. Lever's desire to be full and natural that makes him expand those parts over which some would pass more quickly. And when this expansion is effected by means of unnecessary characters we think there might have been a little less life and a touch of that art which may be mistaken for artifice. The want of this is most apparent in the conduct of the story. We doubt if the novel would have been any the worse for the omission of the Pracontal episode. Parts of the plot are worked in with care. Jack Bramleigh's experience of the Neapolitan galleys is serviceable in more ways than one. But it is inartistic, if not worse, to have the secret about the practice of the painter, Lami, revealed twice over within a few pages. It was hardly necessary that it should be told to Jack Bramleigh, as he makes no use of it till he has heard of it from the other source. In the place where it is needed its discovery is not very natural. The effect that discovery has on Cutbill aids the development of the plot; but this aggravates instead of palliating the original fault. There is something thoroughly stagey in the device of making a man hide in the place where we know that he will light upon valuable papers. In spite of Cutbill's own explanation we can hardly think that he acted consistently with his character in breaking open the receptacle of the parish registers at Castello. If the solution of the Pracontal mystery forms a really integral part of the plot, it comes too late. If, on the other hand, it is an afterthought, it is too elaborate. Mr. Lever would have done better to let the claim on the Bramleigh estates fall through in the manner already provided by the law, but strangely enough lost sight of by his acutest lawyers. Neither Sedley nor Kelson seem to have remembered the existence of certain Acts known as the Statutes of Limitation, under which the right of bringing an action of ejectment is limited to twenty years from the time at which a right or title to real property accrues to a claimant or to the person through whom he claims. It appears that the claim of Pracontal was first advanced more than forty years before the date of the story. This it is that makes the claim so formidable to Col. Bramleigh and his adviser; yet it is this very fact which ought to have set their minds at ease.

Making allowance for such carelessness as this, and for the blemishes which we have found in the story, we must give the 'Bramleighs of Bishop's Folly' high rank among Mr. Lever's novels. The writing is pleasant, as usual; the persons talk as only Mr. Lever's persons can talk, and act as he would have them act. The old rattle of the four-horse drag, which

was once typical of Mr. Lever's style, has been subdued into a smooth, easy run like that of an express train, where the rapidity of the pace is scarcely noticed till the travellers look back on their journey. Early impetuosity has been mellowed, but its memory still survives, and while Mr. Lever is kept by the traditions of his youth from writing a dull page he feels somewhat too safe in the fame he has acquired to hazard any unusual exertions. Yet at least he is sure of his public, and this time he may well be confident of a favourable verdict.

The Author's Daughter. By Catherine Ellen Spence. 3 vols. (Bentley.)

ELIA did not think much of the purity of a man's mind if he could not relish apple-dumplings; and we should not think much of the guilelessness of a novel reader's nature who did not get a good deal of enjoyment from this novel. Sheer consistency consequently compels us to add that we do not think very badly of ourselves, for we have enjoyed it very much—much more than three-fourths of the same class of literature which our unfortunate eyes have to skim through. For the sake of novel-readers society, and equally in the interests of the whole novel-writing corps, we would rather have a book like this with its wholesome mediocrity than all the brilliant insults to experience, probability, and common sense, which the last year has brought forth. Its story is a very simple one: how a little girl, well connected on her dead mother's side, but ignored by her mother's family because of a second marriage with a plebeian nobody—"the author" in the title—goes to Australia with her father, who dies on the journey and leaves her friendless and penniless; how a family of Scotch settlers in the Bush take her up, make her one of their own, and keep her till she is suddenly recalled to England by an unknown half-brother; and how one of the Australian settler's sons woos her first, and an old English earl woos her afterwards, and she refuses both, but marries one of them in the end. There could not well be less "sensation" here, yet the author only makes one miss it by the skill with which she weaves her gossamer materials. She is evidently one of those who believe that the taste for apple-dumplings is not yet quite extinct. The book has its fault; it is a good deal spun out, and in the middle borders upon tediousness; but its tale is pretty and well told, its wording is graceful and easy, its first volume gives an artistic picture of South Australian life, and all three volumes are studded here and there with bits of genuine pathos without sentimentality.

Three Wives. By the Author of 'Margaret and Her Bridesmaids,' &c. 3 vols. (Hurst & Blackett.)

'Three Wives,' it should be understood, is no more "a novel" in the ordinary sense of that elastic and ill-treated word than is a volume of *All the Year Round*. For some capricious reason its author has thought fit, having three separate and distinct stories to tell about three separate and distinct married couples, to print them in the same type, bind them in the same binding, charge a lump sum for the whole, and give them to the world under a lump name. In what she has thus given to the world few will discover more than three objections:—First, that it is literally so choke-full of titled people, so running over with dukes and duchesses and baronets, that it keeps a plebeian reader in the constant notion that he is out of place; secondly, that it has not a single good quality to recommend it; thirdly, that its three tales are all utterly unreal and full of irritating

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absurdities. Of the author's form of publication we have, of course, no right to make a grievance; not even that with this arrangement the melancholy task of reading all three has of necessity devolved upon the same critic. Of a real grievance we have, in common with all who may be luckless enough to order the book, a right to complain bitterly that the writer has published it at all. We are not going to waste our reader's time by analyzing these volumes. The third volume is a specimen of the lot, and we select it because it has the nearest approach to a plot. It is the life and adventures of a "seventeenth Baronet," in whose veins "ancient blood flows," and who sees no reason why at the outset he should disown that he thinks "the world possesses few such handsome fellows." A seventeenth Baronet! Does the writer know how long the order of Baronet has been in existence? Did she ever meet a seventeenth Baronet in real life? This strange hero has a trouble, and a trouble which does not permit him to write his autobiography without frequent interruptions of excitement:—

"Heigh ho! I am becoming exhausted with the feeling of excitement. Ah! here is Pelham. 'Pelham, I am exhausted—bring me something.' I will say this, that, though I am so unfortunate as to be in a dilemma, I am so fortunate as to have the best servant in the world. He seems instinctively to know exactly what I require. Saltzwater and a dash of Cognac—just the thing. 'Thank you, Pelham; what o'clock is it?'—'Twenty-two minutes and three-quarters to five, Sir Osman.'—'Heavens! and Lady Dunargent is to be here at five, to settle the preliminaries of my intended marriage, and I have not yet faced my position. Pelham!'—('Sir Osman.'—'Pelham!'—('Sir Osman.' I had thoughts of consulting Pelham, but I could not tell how to set about it. Seeing that I was in this predicament, Pelham, as he had often done before, thinking it his duty not to let his master confess that he did not know what to say, considerably left the room."

The "predicament" of which this passage makes mention is this: that at his father's deathbed the exhausted Baronet has agreed to marry his cousin, and immediately after the ceremony has left England alone for the Continent. And there, in a moment of forgetfulness, he has promised to marry somebody else—the daughter of the above-mentioned Lady Dunargent. Perplexity, however, brings out his good points, for he makes a clean breast of his trouble, and asks advice from his would-be mother-in-law. Mother-in-law *in posse* is, luckily for him, a woman of the world, and, besides, is well up in English law. "Of course, the thing is not to be disputed. You marry a child in her pinafore, leave her immediately, and never see her again. That is, in my opinion, a case for a divorce at once. Not a judge in England would forbid it." The harassed Baronet, however, is "not so sanguine. . . . 'I fear there must be some tangible reason.'—'Yes, of course, incompatibility (*sic*) of temper, though, by-the-by, you have never met to quarrel—too near a relationship, coercion."

Do our readers want any simpler key for this complex difficulty? So they go to England to get the divorce together, make their arrangements for the happy future, and take up their quarters, as a matter of course, at the handsome baronet's country house. *L'homme* (or rather *la femme*) propose, *mais Dieu dispose*. Handsome baronet falls in love with his wife, everybody (*fiancée* included) falls in with the claims of moral justice, and everybody is happy for ever after.

All that we can add about this production is, that if it had appeared in *Punch*, after the fashion of 'Chikkin Hazard,' *Punch's* readers would have thought it a very well merited but

rather overdrawn caricature of the most piteously ludicrous sensation-novels of modern days.

Researches on the Art of Getting-on—[*Recherches sur l'Art de Parvenir, &c.*]. By a Contemporary. (Paris, Amyot.)

THE most successful professor of the art of getting on, which is really the art of reaching a point intended to be arrived at, was the celebrated practitioner, "Mr. G. O. A-Head." All the knowing pupils of that family are well aware, however, that "getting on" does not always imply going forward. To stand still is sometimes better than to be moving, but then a man must stand still with his eyes wide open. Occasionally, indeed, a man gets on all the quicker for drawing back, but then he draws back for the sake of getting an impetus. Such a man is a pupil of the French philosopher whose great maxim was, "Reculez pour mieux sauter!" Perhaps, the most notorious disciple of this school is Louis Napoleon. When he appeared before the French people as Emperor, with his bride in his hand, he said, with a modest air, "I am only a Parvenu!" The wondering people thought it so clever that they cried "Vive l'Empereur!" They did not see how he had previously gone back to take a run and a leap over the French Republic. "Houp là!" exclaimed the stupendous vaulter, as he turned his "soubresaut," and came on his feet in the sandiest of the Imperial arena. "Bravo," cried the admiring crowd; "Ave, Saltatorium Imperator," shrieked the plebeians. "Messieurs," rejoined the unparalleled acrobat, "vous ne voyez qu'un parvenu,"—whereby he meant, "You have the honour of looking on a man who has gone and done it!"

Some of the wisest of men have delivered themselves of marvellous platitudes when prescribing rules for getting on, that is, for reaching desired ends. "It is simply prudence," said Guicciardini,—and he thought he was uttering a maxim worthy of the wise men of Greece,—"to neglect nothing that can help you to reach the end you have in view." Cicero was something wiser when he said that men who wanted to "get on" in a noble purpose must be prepared to make sacrifices before they could effect that purpose. But he alluded to lofty aims. This book rather refers to intriguers, or to those very little men who contrive to reach great heights, whence each looks on the world below only to cry out at its littleness; while they all, in their turn, look very small to speculators, who peer at little men in lofty positions, from the world below.

Where men are certain of arriving at desired ends without the exercise of any talent, all the fire and interest, all the fun, so to speak, of "getting on," are extinguished. There is no emulation: and what is so dull as to be disappointed of a race, and to witness only a "walk over"? The author of this book describes a feeling in connexion with this matter which he calls the "*Envie Française*," and which is a sort of ill-grained emulation with which he supposes other countries to be unacquainted. "There is nothing that goes beyond it," he says, "for '*Tenvie*' in France explains its utmost results,—revolutions. People gather themselves under a flag, and quit it, merely out of *envie*. We do not seriously hate our political adversaries, but people of the same party hate one another most heartily. This may be easily believed; they are jealous of each other. '*Il s'envient!*'"

This is a sample of the philosophy of this book, some of which is of a rather saucy quality. For the French people the author seems to

have but a small measure of respect. They are led by the nose or held by the tail, according as their victimizers design to ultimately deal with them. When Fouché proclaimed Napoleon the Second, it was only to have time to get rid of Napoleon the First, and then make way for the Bourbons. After that, he foresaw the turn that was already preparing for the Orleans family, but he certainly did not see beyond. He never dreamt of that crafty President who, with a string round the leg of the French nation, affected to guide it to a Utopian Commonwealth, whereas he was taking it the road to Imperial despotism, corruption, and bankruptcy. It was a plagiarism on the Irish pig-driver, who professed to be going the road to the sty, whereas he was driving his porcine wards to the butcher's. Outside politics and place-hunting, in domestic affairs, life-long business, and youth-long love-making, there is, according to our philosopher, a continual struggle to "get on," and no fairness—sometimes abominable criminality—in the means. Perhaps, the statement is a little overcharged. We often misjudge and misstate. We frequently, here nearer home, describe a man suspected of "getting on" by means that are not straightforward as being like a waterman who rows one way while he looks another. The simile is as false as can well be, for every stroke of the waterman is a consequence of a calculation made by the eye; and the waterman is neither selfish nor treacherous: he carries Cæsar and his fortunes to the landing-place, and puts him ashore there with his own.

They who may not much care for the philosophy of this volume will probably be amused by the illustrative stories. The most amusing symptom in it, amusing because rare, is the way in which the French author disparages the great gods of France! No Frenchman is essentially sacred to this French writer merely on national grounds; and he dares to speak very depreciatingly of La Bruyère himself. After such sacrilege as that, directed against the author of the 'Characters,' even Voltaire is not safe, and Molière may be sensible of an uneasy and a tottering throne.

Scenes on the Road. By a Traveller. (St. Petersburg.)

So abundant are books of travel at the present day, that the French expedition to the North Pole has seemingly come just in time to save us from the melancholy conviction of having actually "measured out the globe." Moreover, where former travellers spent years, those of the present day spend months or weeks, darting from point to point with bewildering celerity. We have already had 'Three Months in the Confederate States,' 'Six Weeks in the Tyrol,' 'A Month in Russia,' 'A Fortnight in the Ionian Islands,' 'A Day at the Paris Exhibition'; and who can tell whether the progressive development of locomotive and literary appliances may not yet delight us with such works as 'Half-an-Hour in Spitzbergen,' by the author of 'Twenty-five Minutes on the Antarctic Circle'? Our present author, however, though yielding to none of his predecessors in rapidity, cannot justly be called superficial. If he casts but a hasty glance at passing objects, he has at least succeeded in grasping their salient features; and, in any case, he deserves the not trivial commendation of having made a very readable book out of a very unpromising subject—the interior of Russia. In many countries, the manifold discomforts of the diligence or canal-boat are balanced by the charms of the surrounding scenery, but here the traveller, who, writhing under the multiplied torments of bad roads,

jolting vehicles, perpetual delays, and Arabian Nights' Entertainments among creeping things innumerable, looks round for some morsel of the picturesque to repay his sufferings, is too often compelled to own the truth of the old sarcasm, "To form a just conception of Russian scenery, multiply a billiard-board by five million, and subtract the cushions." Yet even from this desolate region is here evolved a well-filled gallery of illustration. Bearded, sallow-cheeked men, in sheepskins, with short axes stuck in their girdles,—pudding-faced women, turbaned with coloured handkerchiefs,—voluble drivers,—bovine peasants,—pompous officials, "dressed in a little brief authority," and deaf to all logic save that of a bank-note,—miry roads, in which the wheels sink axle-deep at every turn,—snow-clad forests, looking gaunt and spectral beneath the winter moon,—broad sheets of treacherous ice,—and quaint little post-houses, with projecting roofs and painted sides. Nor is the work devoid of humour, though its humorous descriptions border too nearly on the farcical. One of the best bits of this kind is the following dramatized view of a provincial telegraph-station, which occurs about halfway through the book:

Scene, a Telegraph Office.—Clerk discovered at a table strewn with papers.—To him enter Three Peasants in sheepskin coats, bowing.

FIRST PEASANT. By your favour, father! can we be allowed to send a telegram?

CLERK. To whom do you wish to send it?

SECOND P. To our father the Emperor, to tell him that our crops are doing badly, and that we want him to help us. Our village sent us here, to telegraph for all of them.

CLERK. (*somewhat taken aback*). But you know, brother, we cannot telegraph to the Emperor without some special reason. Why don't you get the priest to write a letter for you?

THIRD P. That won't do! he can write well enough, but he won't do it unless we pay him, and we don't want to. A letter, you see (*confidentially*), costs money; but a telegram, they say, we can get for nothing.

CLERK. No, you're mistaken there; on the contrary, a telegram costs much more than a letter! (*Sensation on the part of the Peasants.*)

FIRST P. God preserve us!

SECOND P. Devil take it!

THIRD P. (*resignedly*). There's nothing to be done, brothers; we must just try the priest again. Perhaps, after all (*with a sudden gleam of hope*), he'll let us off cheaper the second time than the first!

(*Exit two Peasants, looking rather chagrin.*)

As the Clerk is beginning to arrange his papers, the door re-opens violently. Enter a stout Merchant wrapped in furs, with the expression of a bull-dog just aroused from a nap.

MERCHANT. Hollo, there! is it here that you send telegrams?

CLERK. We can despatch a telegram for you, Sir, if you wish it. Will you be so good as to write down the message that you want to send.

The Merchant takes a sheet of paper, sits down with an air of stern satisfaction, and writes as follows:—

"To my Son, Vasil Petrovitch Bogatoff, at Moscow.—Vasil, you inland dog! You fool, you pig, you villain! You brigand, you pickpocket, you unbaptized son of a gun! What the devil do you mean by rousing me up in the middle of the night with that cursed letter of yours, begging for money as usual? Not a kopeck shall you have from me, and you may go and hang yourself!"

CLERK. (*mildly but firmly*). Excuse me, Sir, it is quite impossible for us to send such a message as that.

MER. How? not send it! What the devil! If I were to put that in a letter, and post it, it would go; and why shouldn't it go in a telegram? Besides (*with an air of unanswerable logic*) he is a pig! Come, you must send it, you know; it's your duty!

CLERK. (*with exasperating politeness*). Quite out of the question, Sir, I assure you. Our rules are very strict, and we never depart from them.

MER. (*fervently*). So much the worse for you, then, that's all. But I know what I'll do: I'll write a letter twice as bad as that message, and send it off by the first post—and then we'll see! That for you and your telegrams! they're not worth a kopeck! (*Exit triumphantly.*)

Absurd as this scene may appear, it is probably not without parallel in any region where a great invention has been made public for the first time. We remember to have heard a very amusing story of a Highlander spending half-an-hour in fruitless haggling with the ticket-clerk of a station on the Inverness line, in the hope of obtaining a third-class ticket at a lower price than the established one; while in Russia itself, on the first opening of the St. Petersburg and Moscow Railway, the peasants christened the train "Tchortov dilijans" (devil's stage-

coach), and were with difficulty brought to trust themselves in it, being under the firm impression that it was designed to carry them direct to a certain unmentionable locality, of which they have a very lively horror.

Travelling in Russia is, as we have already hinted, no easy work; and our author has to record a fair proportion of those "moving accidents by flood and field" which few tourists' note-books are without. One of his best-described adventures of this kind reminds us a good deal of the numerous American anecdotes which turn upon the mishaps of belated rustics, who keep crossing and recrossing the same stream all night long, or wandering perpetually about the same field without advancing a step. Our traveller is proceeding along an indifferent road a little to the south of Orel, in the heart of the country, on a biting winter day, when darkness overtakes him at the entrance of a small village, and he is forced to inquire his way at the nearest house, which is distinguished by a single beam projecting from the front. He sets off again, and, after a considerable time, finds himself approaching a village, and begins to congratulate himself on being further on his road than he had imagined, the villages in this district being very widely scattered; in the midst of which self-glorification he suddenly comes out in front of the same house, with the same projecting beam, which he had left nearly two hours before. The villager, thunderstruck at this unexpected resurrection, gives him fresh directions, and starts him again, and, after a pretty long interval, has the pleasure of seeing him re-appear for the second time. The peasant, utterly dumfounded, mutters something about the "Domovoi"—a supernatural being, who plays the same part in the Russian mythology as Robin Goodfellow in our own; and the wayfarer, still undaunted, makes a third essay, which ends precisely like the two former. Hereupon the rustic, regarding this modern Flying Dutchman as an excellent opportunity for extracting a few roubles, thrown into his hands by Providence too palpably to be allowed to slip through them, sallies forth to act as guide, and (not without some difficulty) succeeds in piloting the almost benumbed traveller to his destination; doubtless with many internal thanksgivings to the tutelary "Domovoi" for the lucrative job which the latter had procured him.

Equally interesting is our author's account of the life and manners of the peasantry,—their good-humoured laziness and extraordinary power of enduring hardship,—their skill in handling the axe, with which they will construct a substantial log-but in a few days,—their uncouth merrymakings and quaint superstitions,—their horror of Monday as an "unlucky day," and grotesque notion that if a man goes to bed supperless his soul will wander about the house during the night, seeking what it may devour: an admirable cloak for petty thefts.

On the whole, the anonymous traveller has produced a readable book, which we recommend to translators.

The Upright Man: a Memorial Volume of the Rev. Corbett Cooke, Wesleyan Minister. (Conference Office, London.)

'The Upright Man' is hardly a distinctive title, for every good Christian of every creed considers himself an upright man. Not to name the Pope and Cardinal Antonelli,—not to instance the Archbishops of Canterbury and York, nor even Dr. Cumming,—every parson, priest and curate regards himself as an upright man. Indeed, it cannot be questioned that

even our excellent friend, Mr. Spurgeon, also considers himself an upright man. In fact, we should like to see the bishop, priest or minister of any conceivable denomination who does not, in some sense, set himself forth as an upright man.

That the Rev. Corbett Cooke was more upright than other good clerics does not clearly appear from this memorial volume,—Morley Punshon, William Arthur, and many others of the Wesleyan magnates, are probably just as upright as was Corbett Cooke. Nor do we discover any particular uprightness in these pages. There seems to be an anxious desire to prove that Methodists are not dissenters, but firm friends of the Established Church; and the Bishop of Exeter (undoubtedly an upright man) is quoted in favour of Methodism and its friendliness to the Church. Oddly, however, Mr. Cooke is shown to be a friend of the Evangelical Alliance, of which he sagely observes—"It is too good a thing to make progress in this naughty world." This is a profound remark, though other men have often made a similar one in relation to good, but unsuccessful, projects. We know some authors who have said the same of their books.

Though Mr. Corbett Cooke was the upright man *par excellence*, yet he had a touch of romance about him; for, says this memoir, "the earlier years, the love-story of this minister and his wife (as amidst this prosaic world it will ever and anon yet be), had all the romance of reality and the reality of romance. He had first seen his future wife in the gay scene of the dance." How the upright man could have selected a gay young dancer as his wife, we do not know; but we are told that when she became an invalid and was dying, he touchingly and poetically observed to her, "Yes, and you are getting away the first." If this were the upright man's style of romantic affection, we rather congratulate the poor wife on her priority of departure. Any refined woman must have been glad, indeed, to "get away first" from such uprightness.

Now the Upright Man was left to get away last. He might, indeed, have taken another wife, and tried another race for the other world, but perhaps he was wise in remaining in his solitary state. Judging from the pages before us, the remainder of his life consisted of the faithful discharge of the various duties devolving upon an ordinary Wesleyan minister, without any incident or accident worthy of note. Continually preaching and visiting at Hull or Weymouth or Guernsey, he passed his calm, contented years until the inevitable infirmities of old age made life a burden and death not unwelcome.

It would be rather unfair to criticize such a volume as a literary production; but when regarded as an example of Methodist biography of the humbler order, it may be passed over to good, simple-minded people, with a hope that it will please and profit them. The disproportion between the real merit of the Upright Man, and his affectionate biographer's estimate of him, is apparent enough to the general reader, and sometimes ludicrously so. The first sentence of the Preface will exemplify what we allude to:—"The task of the biographer closes, perchance not worthily nor well; for it requires the pencil of an Apelles to portray an Alexander." No one who reads much more of what follows will think that the Wesleyan Alexander has been depicted by an Apelles. Let us, however, add one sentence:—"It was in private and domestic life that his greatness shone." This being the case, the Alexander of the parlour might have passed to his rest without 200 pages of biographic print. If any one be

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interested in his creed, let it be known that "his Christian theology was fired and inflamed by the fierce and ruddy lights of the Hebrew prophets and bards." On such language we close the volume.

OUR LIBRARY TABLE.

Ecce Spiritus Opus. The Church of Christ a Broad Church, or the Unity of Christendom. By a Physician. (Longmans & Co.)

THOSE who belong to what is called the Broad Church will suspect this Physician of not knowing what spirit he is of. We can only give a few of the points. The author trusts the treatise will silence scepticism, decide the doubtful, and strengthen the weak. He has united what has never before been attempted. He, little David, accepts the challenge given by Goliath of Antichrist, the High Church. The Irish Church question, a mere *ruse*, will lead to free trade, especially in land. Rome is the man of sin. There should be no priest, only presbyter. Swear the clergy to the Articles, let their congregations be jurors, and you will convict about 25 out of 70 of perjury. We never knew the proportion so accurately determined: 35 and 5-7ths per cent. These should be expelled, but the people should be content to hand them over to the vengeance of God, who has endured them so long to test our faith, though probably the greatest criminal that ever swung for murder would be less guilty in his sight than the least determined of these soul-destroyers. This adds some definiteness: the best of 35 of the clergy less guilty than the worst who was ever hung for murder! We cannot go such lengths: we are inclined to place the worst of the Ritualists above the Mannings or Palmer. By a "similar" revision—the only revision mentioned is the handing over 35 odd per cent. of the clergy to Divine vengeance—of the Liturgy and Articles, the reconstruction of the Church on Broad principles would be attended with little difficulty. Rome hates the God of truth. The reason for any man being a Romanist had better be kept in the shade; it must be very bad, for if it were only because the man is worse than the worst murderer it would have been declared. The women are not wondered at. A woman has but a limited power and proportion of reason. A reasonable woman is, like the black swan of the ancients, a rare bird; but she has what she calls free-will, the nearest exemplification to which we get in the Bible is the act and declaration of Jezebel—"I will give thee the vineyard of Naboth the Jezreelite." There's for you, ladies! Who do you think is to give you votes? There are three sacraments—marriage, baptism, the eucharist. The immorality of this country is due to marriage being made secular, on the limited liability principle. The whole book reminds us of a Pope's encyclical letter: it is just as confident of infallibility, but we acknowledge that the Italian dictator has a better knack of imitating charity.

Linear Drawing, showing the Application of Practical Geometry to Trade and Manufactures. By Ellis A. Davidson. (Cassell, Petter & Galpin.)

We can hardly say that this book shows the application to trade, &c., but it gives a very good account of the constructions which are wanted by those who make the applications. The constructions are well chosen and intelligibly given. The numerous diagrams are large, which is one good thing; so that the book is really smaller than it seems, which is another. Many of the questions may be given, as good exercises on Euclid, to young students, who will be none the worse for the insight they will give into good geometrical drawing.

How we are Governed: a Handbook of the Constitution, Government, Laws, and Power of Great Britain. By Fonblanque and Holdsworth. Revised and Enlarged by Alex. C. Ewald, F.S.A. (Warne & Co.)

THIS new edition of a popular and useful little book incorporates the changes made in our system by the Reform Act of last year, and gives us the latest intelligence on many other matters. It does not, indeed, allude to one important point—the

virtual abolition of proxies in the House of Lords. Nor is it wholly free from errors of another kind. It talks, for instance, of allodial lands in England, although, according to Coke and Blackstone, none such existed. It says that husbands and wives can be witnesses against each other in cases of bigamy, though any book on Evidence would have shown that, when a man is accused of marrying two wives, the first wife cannot be called to give evidence, and the second can only be called when the first marriage has already been established and her claim to the legal name of wife has thus been overthrown. Some of Mr. Ewald's additions are couched in a different style from that of Mr. Fonblanque. It was hardly necessary, we should think, to give so full a summary of the Reform Act of 1867 as is done here, going through it section by section, and even including the "provision as to clerks of the peace in parts of Lincolnshire." A short popular sketch would have been much better, and would have been more in harmony with the rest of the book. Although Mr. Ewald calls the present Prime Minister "that master statesman," we should have been willing to take the masterwork on credit.

We have on our table *The Kingdom of God; or, What is the Gospel?* by Henry Dunn (Simpkin & Marshall).—*Direction in Prayer; or, the Lord's Prayer Illustrated in a Series of Expositions*, by Peter Grant (Edinburgh, Nimmo).—*Scripture Imagery*, by Peter Grant, D.D. (Edinburgh, Nimmo).—*Household Words*, Vol. II. (Ward, Lock & Tyler).—*The English Mechanic and Mirror of Science and Art*, Vol. VII. (Maddick).—*Notes and Queries—General Index to Series the Third, 1862–1867*, Vols. I. to XII. (Office of 'Notes and Queries').—*A Rudimentary Treatise on the Manufacture of Bricks and Tiles*; containing an Outline of the Principles of Brickmaking, by Edward Dobson; revised and corrected by Charles Tomlinson: Fourth Edition, with Additions, by Robert Mallet (Virtue).—*Irish History and Irish Character*, by Goldwin Smith (Parker). Also the following pamphlets: *A Sermon preached in St. Paul's Cathedral in Memory of the Very Rev. Henry Hart Milman, Dean, on Sunday, October 4*, by Archibald Campbell, Lord Bishop of London (Rivingtons).—*Mistakes and Fallacies respecting Temperance Legislation*; Friendly Letters to Vernon Harcourt, Esq., of the Temple, by the Secretary of the United Kingdom Alliance (Clarke).—*Destitute Poor and Criminal Classes: a Few Thoughts on How to Deal with the Unemployed Poor of London, and with its "Roughs" and Criminal Classes*; being a Paper by the Rev. Henry Solly, read at a Meeting at the Society of Arts on Monday, June 22, 1868 (Social Science Association).—*Our Beef and Mutton: How to make them Cheap and Wholesome*, by W. Reid (Edinburgh, Elliot).—*The Tramway Question, as Applied to London and its Suburbs*, by Herbert Bright, C.E. (Spon).—*Brown the Great; or, Press and Stage: a Colloquy*, by George Scott Hough (Melbourne, Heath & Cordell).—*Irony in History; or, the True Position of Gibbon in respect to Christianity in his 'Decline and Fall of the Roman Empire'*, by James M. Macdonald, D.D.,—and *Telegraphic Communication with India*, by Francis Gisborne (Stanford).

LIST OF NEW BOOKS.

Adams's Short Tales for Sunday Reading, 6s. 1/6 cl.
All the Year Round, Complete Set, 20 vols. 80s. cl.
Anderson's Parasitic Affections of the Skin, 7s. 6 cl.
Archer's Strange Work, a Novel, 3 vols. cr. 8vo. 3/6 cl.
Armstrong's Bella Sandford, a Tale, 12mo. 1/6 cl.
Blunt's Key to the Knowledge of the Bible, 12mo. 2/6 cl.
Browne's Principles, &c. of the Divorce Court, royal 12mo. 16s. cl.
Cape's Mossie Worker's Daughter, a Novel, 3 vols. cr. 8vo. 3/6 cl.
Cassell's Ladies' English and French Correspondence, 12mo. 3/6 cl.
Collier's Loves of Rose Pink and Sky Blue, and other Tales, 3/6 cl.
Duncombe's Manual of Daily Devotions, 12mo. 3/6 cl.
Dunt's Destiny of the Human Race, cr. 8vo. 7/6 cl.
Fox's Artificial Production of Tubercle, 4to. 8/6 cl.
Gladian's Life, by M. Gilchrist, 12mo. 1/6 cl.
Golden Gift, a Book for the Young, 6s. 4to. 7/6 cl.
Grant's Direction in Prayer, 12mo. 1/6 cl.
Grant's Scripture Imagery, 12mo. 1/6 cl.
Greg's Literary and Social Judgment, a Novel, 3 vols. cr. 8vo. 12/6 cl.
Griffith's Scenes from the Ramayan, &c., cr. 8vo. 5/6 cl.
Hamilton's (James) Works (6 vols.), Vol. 1, cr. 8vo. 7/6 cl.
Haughton's Manual of Natural History, cr. 8vo. 10/6 cl.
Henry's Contesting the County, cr. 8vo. 1/6 cl.
Hope's Stories of School Life, cr. 8vo. 4/6 cl.
Jones's Croomian Lectures on Matter and Force, 6s. 5/6 cl.
Knight's Popular History of England, Re-issue, 5 vols. 8vo. 78/6 cl.
Lamb's Complete Correspondence and Works (4 vols.), Vol. 1, 7/6 cl.
Law's Beacons of the Bible, 12mo. 3/6 cl.
Leathes's Witness of the Old Testament to Christ, 8vo. 9/6 cl.

Longfellow's Narrative Poems and Ballads, ed. Buchanan, 3/6 cl.
MacCosh's Philosophical Papers, 8vo. 3/6 cl.
Marryat's Too Good for Him, 12mo. 3/6 cl.
Monthly Paper of Sunday Teaching, Vol. 8, 8vo. 1/6 cl.
Morris's Life and Times of St. Bernard, cr. 8vo. 7/6 cl.
Newman's Parochial Sermons, Vol. 6, cr. 8vo. 5/6 cl.
Orr's Rougemont, a Sketch from the Eighteenth Century, 3/6 cl.
Parker's Ecce Deus, the Life of Christ, cr. 8vo. 6/6 cl.
Parker's History of Ashford, cr. 8vo. 3/6 cl.
Percy Anecdotes, Chandos Edition, Vol. 2, 12mo. 3/6 cl.
Popular Educator, Re-issue, Vol. 2, 4to. 6/6 cl.
Pyramid and the Bible, 12mo. 3/6 cl.
Ramsay's Treatment of Deformities of the Mouth, 8vo. 5/6 cl.
Ravensberg's German Reader, Prose and Poetry, 12mo. 4/6 cl.
Ravensberg's Key to Exercises in German, 12mo. 2/6 cl.
Scott's Journal of a Custom House Officer, cr. 8vo. 1/6 cl.
Scott's Poetical Works, Chandos Edition, 12mo. 1/6 cl.
Speckter's Picture Fables, with col. illus., cr. 8vo. 5/6 cl.
Seward's (George) Memoirs, cr. 8vo. 6/6 cl.
Swift's Works, 8vo. 5/6 cl.
Story of the Kings of Judah and Israel, 12mo. 3/6 cl.
Walker's Services of the Church, 12mo. 4/6 cl.
Walton's Peaks and Valleys of the Alps, folio, 4s. 14s. 6d. hf-mor.
Williamson's Chemistry for Students, 12mo. 8/6 cl.

CHALK.

Athenæum Club, Oct. 14, 1868.

I am very unwilling to meddle in the controversy which has arisen in the pages of the *Athenæum* between two friends of mine, Mr. Sorby and Dr. Wallich. But Mr. Sorby has written to me to request my testimony to the following facts: 1. That I gave him specimens of the deep-sea soundings for the purpose of comparison with the chalk. 2. That he subsequently informed me, in conversation, that he had identified the "crystalloids" of the chalk with my "coccoliths." 3. That, I thereupon, recommended Mr. Sorby to call upon Dr. Wallich, whom I knew to be working at deep-sea soundings, and who I thought would be likely to be able to give Mr. Sorby valuable information confirmatory or otherwise of his own views. 4. That my knowledge of the identity of the coccoliths in the Atlantic mud with the crystalloids of the chalk was derived from Mr. Sorby before Dr. Wallich published his conclusions to the same effect.

These are undoubtedly facts within my knowledge, and they led me to give Mr. Sorby credit for what I still conceive to be his discovery in my lecture 'On a Piece of Chalk,' and in a paper 'On Coccoliths and Coccospheres' published in the last number of the *Quarterly Journal of Microscopical Science*. On the other hand, I have always imagined Dr. Wallich to be the discoverer of the coccospheres, and if any unguarded phraseology of mine seems to bear a different meaning I am sorry for it, and disclaim any intention of ignoring Dr. Wallich's labours.

In his letter of the 7th of September Dr. Wallich tells your readers that the "coccoliths cannot correctly be said to be 'aggregated together into spheroids,' as stated in the lecture." On that point I take leave to differ from him. T. H. HUXLEY.

PRONUNCIATION OF CHAUCER.

25, Argyll Road, Kensington, Oct. 12, 1868.

A long and careful examination, first, of all the works on English pronunciation from Sheridan, 1780, up to Palsgrave, 1530, and, secondly, of the rhymes in all Chaucer's poems and Gower's 'Confessio Amantis,' has led me to the conclusion that Chaucer's long *a*, long *e*, long *i*, long *u*, and his diphthongs *ai*, *ei*, *au*, *eu*, *ou*, *uo*, were pronounced very nearly as the French letters *a*, *e*, *i*, *u*, *ai*, *ei*, *au*, *eu*, *ou*, respectively,—that is, very differently indeed from the modern English sounds. My work on 'Early English Pronunciation,' containing the full evidence on which I rely, is now in the press, and the copy for the chapter on Chaucer will be sent to the printer within a fortnight after the publication of this letter. I am informed that many gentlemen thoroughly disagree with my results, although they are unacquainted with the evidence. I have not found a single fact or heard a single argument which would lead me to any other conclusion. I therefore write this letter to request any gentleman who takes an interest in the subject, and who disagrees with any of the above conclusions, to send me, at least, some sketch of the reasons which induce him to entertain this contrary opinion, in order that I may be able to take notice of such reasons in the foot-notes to my work, or in a special section. I shall esteem it a great favour if any gentleman will take this trouble, without which I run a risk of overlooking important considerations, which is undesirable in a work

that is being printed for the Philological, the Early English Text, and the Chaucer Societies. At the same time, I beg to thank publicly those numerous correspondents from whom, in consequence of a notice inserted in the "Weekly Gossip" of the *Athenæum* a few weeks ago, I have received so much polite and useful assistance respecting the English dialectic pronunciation of long *i* and *ou*.

ALEXANDER J. ELLIS.

CHAUCER'S STAR "ALDRYAN."

1, Cintra Terrace, Cambridge, Oct. 7, 1868.
Phœbus hath left the angel merydonal,
And yet ascending was a best roial,
The gentil Lyoun, with his Aldryan.
Squieres Tale, Part I. l. 255.

It has been suggested that *Aldryan* may mean *Regulus*, the brightest star in Leo; and it has been asked what is the Arabic name for *Regulus*? The answer is that this same star is also called *Cor Leonis* (Cœur de Lion), which is the translation of its Arabic name, *Calbalaced*, or *Kalb-el-asad*. Hence *Aldryan* is not *Regulus*. But there is a name *El-terf*, which is given to two stars near together, the brighter of which is λ Leonis, and the name is sometimes used of that star only. It is possible for this name, as written in Arabic characters, to be misread, *Aldern*; but this suggestion, if unsupported, would not be worth thinking of. However, in a MS. in the Cambridge University Library I find the following entry: "*Aldurin*, in fronte Leonis, long. 6, lat. 6." This longitude is reckoned from the first point of Leo, and as the longitude of *Regulus* is called 15, the longitude of *Aldurin* must be increased by at least nine degrees to make it suit the present date. But this gives almost the exact position of λ Leonis, which has a longitude of 15½ and a latitude of 7½ degrees. Now, whether it be true or not that *aldurin* is a corruption of *el-terf*, it is clear they mean the same star, and we may be quite sure that *aldurin* is Chaucer's *Aldryan*; indeed, further search showed that *Aldurin* is also spelt *Aldiran* or *Aldiraan*. We ought, therefore, to alter the text to *Aldryan*. Now there is a good reason for this. The stars in the head of Leo are those that *ascend first*, and λ Leonis, *Elterf*, *Aldurin*, or *Oculus Leonis* (for it has all these names), though not one of the most conspicuous, is one of the foremost of all. Chaucer meant to say that Leo was *beginning* to ascend, and his eye was already visible; whereas his *heart* was considerably below the horizon, and would not be seen for an hour to come. And he tells us the exact day, viz., that it was on the last day of the Ides of March, March 14 (or 15); on which day λ Leonis, at his date, was in the ascendant soon after one P.M., or, as he says,—

Phœbus hath left the angel merydonal,

i.e. Phœbus hath completed the first hour after midday and begun another.

There is much force in the epithet *roial*. It is by this word, not by the term *Aldryan*, that allusion is made to the beautiful star *Regulus*. *Regulus* means *royal* in this case, as it is a mere translation of the Arabic *Melikhi* and the Greek *βασιλικός*, which was the usual epithet of *Kalb-el-asad*.

It is curious to observe how Chaucer, who in his prologue speaks of the sun being in the constellation of the Ram (as he was), in the "Squieres Tale" makes the true distinction between the constellation of the Ram and the theoretical sign or mansion of Aries, which occupies a different position. Thus the sun is in the constellation in April, as in the Prologue, but in the mansion in March—

Phœbus the sun ful jolif was and clere,
For he was nigh his exaltacioun
In Martes face, and in his mansoun
In Aries, the colorik hote signe.

I may add that the sun then rose a little before six, or prime, and would be ten degrees high at a few minutes to seven. This is the meaning of the expression "prime large" in l. 14 of Part 2, viz. some time past prime. The sun was only in the third degree of his mansion, so that when Canace is compared in l. 39 to the sun in the tenth degree, that is only a poetical expression for the last week in March, or what we should now

call the first week in April. It is not a direct note of time, and need not be so considered.

WALTER W. SKEAT.

PRINCE HENRY OF PORTUGAL.

Vienna, Sept. 26, 1868.

I have just read in the *Journal do Commercio* of Lisbon, of the 19th inst., a letter addressed by Mr. Major, on the 21st of August, to the *Athenæum*, in which I was not aware of its having been published. In answer, I will do my best to be as brief as possible.

I never thought that an innocent letter of mine to an author, who in his book declares himself to be my friend, could have provoked so much susceptibility. But I think I merely did what I ought to have done; and to me, as well as to the Academician Baptista Lopes, and other authorities, without any prevention, it is clear that the "*Villa do Infante*" was not situated on the Cape of Sagres itself, as Mr. Major believes, but on another contiguous cape. The document itself, read without predisposition, reveals it. If this cape corresponds to the point of Belize, in the Algarve, as it is the opinion of the Academician Baptista Lopes, chorographer of this last kingdom, and who was born there, or to another adjoining it, it is a question with which I will not interfere, and which ought rather to be studied and decided by the biographers of the illustrious Infante than by me.

I would put a stop to this letter here, if the respect I owe to the public did not force me to rectify an incident, in which it appears the memory of my friend failed him, when he referred to a conversation I had the honour to have with him in June last. I did not and could not have stated to any one that the Marquis Sá da Bandeira agreed with me as to the position of the "*Villa do Infante*." I could not have said it, because, as I told Mr. Major himself, and I hope he will remember it, I had not been able to find, while in Lisbon, in the preceding month, the book in which the document had been printed, and of which he had then no knowledge; and the manuscript copy I possessed of the same being in a trunk which I had sent to Vienna directed from Rio de Janeiro; and which for this same reason I was unable to show to him. How could I then have told Mr. Major that the Marquis Sá da Bandeira had agreed with me as to a document, which neither I could have shown him, nor he have seen? It is true that in that conversation I referred to H. E. Sá da Bandeira; but it was only as to his being of opinion that the documents, published by me in the pamphlet "*Verdadeira Guanahani*" which on that occasion I presented to him, but which (as he told me) he had not perused, ought to be utilized in the intended translation of his book.

T. A. VARNHAGEN.

HOUSEHOLD WORDS.

Paternoster Row, Oct. 12, 1868.

I note in last Saturday's *Athenæum* Mr. Aldrich's complaint against Messrs. Ward, Lock & Tyler, as publishers of the cheap reprint of *Household Words*. His complaint is, that they printed in their re-issue his poem of 'The Flight of the Goddess' in place of an article entitled 'The Household Narrative,' and did not acknowledge to him that they had done so, or explain the circumstance to the reader. As I have had charge of this re-issue I take upon myself the responsibility of the transaction, and under your favour will reply to Mr. Aldrich.

1. The serious injury which Mr. Aldrich alleges as done to him exists in his own imaginative mind, and his protest against what he, with unpoetic but Transatlantic coarseness, terms "a publisher's trick," is without force or meaning. He fears that Messrs. Ticknor & Fields, his Boston publishers, or his readers in the United States may think he has imposed on them an old poem printed in *Household Words* in 1850 as a new creation of his own. Mr. Aldrich does not state that they have so thought, but that they may so think. The injury might be done, if this idea at some unknown period did come to be entertained. Mr. Fields, however, the Boston publisher, knows the circumstance full well, and he is the principal person to satisfy, if

there were necessity to satisfy him, which there is not. The world is too large and too full of its own business to take the trouble to make against Mr. Aldrich what he calls a very grave charge. What has resulted really is that Mr. Aldrich has gained a not inconsiderable advantage; for had it not been that his hitherto unnoticed poem of 'The Flight of the Goddess' had been printed in *Household Words* there would have been little chance of his elevation into the columns of the leading literary journal of England. Mr. Aldrich knows as well as I do how this promotion will beneficially affect him in America, for the *Athenæum* is a large power in the States.

2. Mr. Aldrich is evidently unacquainted with the original edition of *Household Words* or he would not have called 'The Household Narrative' an article. A column was so headed in an early number (April, 1850) of *Household Words*, and contained Mr. Dickens's announcement or advertisement of 'The Household Narrative.' In this announcement reference is simply made to the intended publication of 'The Household Narrative,' which, as most readers will remember, was a monthly summary of news. When the reprint of *Household Words* was being arranged, it was thought by those interested in it, and agreed to by Mr. Dickens's representative here (Mr. Dickens being then in America), that all mere announcements and advertisements, specially bearing upon particular dates or plans of the first issue of *Household Words*, should be omitted. We believed that this omission would be attended with advantage to all concerned—viz., to the buyers of the new edition, the original owners, and the present publishers. The announcement of 'The Household Narrative' was accordingly cancelled in the stereotyped plates, and a poem inserted.

3. We did not know the name of the writer of the poem of 'The Flight of the Goddess,' and so could not give him notice. It was a pretty piece enough; it was in the *Atlantic Monthly*; and, being there, was open to any English publisher to reproduce. We considered the substitution of the poem for the advertisement—absolutely the only difference which exists between the original issue and the present issue—of not sufficient importance to write a special paragraph about it in the reprint. We think so now; and, at the time, so little was thought of the matter that even the index, as Mr. Aldrich has discovered, was untouched. Even the much-abused Bungays of the Row do not generally take trouble and go to expense without some reason, and the printing of Mr. Aldrich's poem was attended with trouble and expense. What was done, that is to say, was done in the interest of the public, who might, in seeing the announcement of the 'Household Narrative,' have become confused as to the intentions of the publishers, and even have expected a reproduction, or a revival of the idea. To do Mr. Aldrich, or any one else, any harm, was furthest from the thought of everybody concerned; and no harm has been done.

4. Mr. Aldrich's last fling at the publishers is, that "no explanation whatever was given to the reader, who labours under the delusion that he has purchased a faithful reprint of *Household Words*." The barbarity of the expression, "labours under the delusion," is much more vexing than the charge of which I have already disposed. Still, I desire again to put it on record, both for the American gentleman and the public, that the present re-issue of *Household Words* is printed from the original stereotyped plates, and is, consequently, an exact reprint, with the sole exception of certain advertisements, which would at this period of time read ridiculously, of Mr. Dickens's intentions at the time of the original publication of *Household Words*. The exaggerated strictures of Mr. Aldrich shall, however, in future have no excuse. From all copies hereafter printed, 'The Flight of the Goddess' shall be removed; or I will add thereto, now that the writer's name is known to me, "J. B. Aldrich, *Atlantic Monthly*, 1867." Either of these two things shall be done, as Mr. Aldrich may elect; and if Mr. Aldrich is the man I take him to be, he will let 'The Flight of the Goddess' go on in its present position.

S. O. BEETON.

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WRONG NOTIONS.

In most of those wrong notions mentioned in your journal of the 1st of August you will find some substratum of fact. There is no smoke without fire, and there is generally a foundation for some of them—at least we know or can guess at a foundation. That of thirteen persons at table one will die within the year, is distinctly traceable to Our Lord's last supper, where there were thirteen, and He died. The spilling of salt is derived from the Eastern idea that eating salt with a man, or having eaten of his salt, binds you to him. You may remember in the Indian mutiny that having eaten of John Company's salt kept many men faithful; and it was constantly thrown in the teeth of those who broke faith with us, "that they had eaten our salt"; therefore spilling or wasting this symbol of friendship would be considered unlucky,—though why the unlucky should be purged by throwing a pinch of it over the left shoulder, I do not see, unless because the left is also the unlucky side. Stammering at beginning a speech means that if you begin ill you are likely to go on ill, and end badly. Breaking a mirror is referable to the days when mirrors were most rare, at least glass ones, and accounted magical instruments. No magician was properly set up in trade without his mirror. Breaking a wine-glass is also thought unlucky. (I find it so myself when I have to get a new set through breakages.) Magpies being unlucky is a superstition most likely as old as the ark or older; it is both Celtic and Teutonic;—and I believe the odd numbers are those most unlucky. Certain animals crossing our path is the same, and has a parallel superstition in India; but the reason why is probably lost in the mists of antiquity. That animals should be killed at certain times of the month, is most likely founded on the fact of their meat keeping better at one time than another, and being less likely to be putrefied by a weak and waning moon than by a strong and waxing moon. Washing hands in water which has been used by another, causing them either to kiss or quarrel, has been referred to Pilate washing his hands; but I think it must be referred to the older use and custom which he illustrated of washing an evil deed off his hands into the water, which would contaminate the water or any that touched it. The raven (not the common rook) is a very strong, wise, and wary bird, and, being extremely common among the Northern nations, was adopted as their emblem, much as an eagle was by the Romans and others, and from its feeding on corpses would be considered as unlucky by all who were likely to be exposed to battle or attack by the Northernmen,—to say nothing of any traditions that might remain from the ancient ascriptions, and remnants of Baal worship and Ashtoreth worship that still linger amongst us. How many ladies tell you to bow to the new moon; that it is unlucky to see the new moon through glass; to turn a piece of money in your pocket for luck the first time you see the new moon, which was at least as ancient as the time of Job, who emphatically declares that he has never kissed his hand to the moon, also, I think, David; but I have not a Concordance handy to find out chapter and verse.

A great deal of curious matter is to be found in these wrong notions. Among fishermen there is a belief that a salmon weighs more when dead than when just caught; apropos of a man weighing more when dead than when alive, and which is very likely true, as when the lungs are inflated a man really weighs less, otherwise why does he float higher in water? The twelfth wave on the sea coast is really the largest. The belief in the rowan or mountain-ash being efficacious against witchcraft is known over all Europe, but I should like to know the reason of it.

Many other wrong notions, with some that are not wrong too, might be brought forward, also the reasons for them; and I shall be glad if some of your other correspondents will give a reason for some of those of almost universal currency. Putting the wrong shoe on first dates from Augustus, at least he considered it unlucky. Why? Has this also an Eastern origin?

J. R. HALL.

In your journal of the 1st of August, Mr. Halse includes among wrong notions the popular belief in the royal touch for the king's evil, or scrofula. You are aware that the ceremonies used in the time of King Henry the Seventh (and, I believe, by some of His Majesty's predecessors) "for the healing of them that be diseased with the king's evil" were published (or perhaps republished) by "His Majesty's command," in London, in the reign of James the Second, "by Henry Hills, printer to the King's most excellent Majesty, for his household and chapel, A.D. 1686." The ceremonies were performed by the King in person, attended by the chaplain and clerk of the closet, and in presence of the sick person, and were solemn and of considerable length. The prayers, &c. are all set out in the pamphlet above referred to. If the belief in such a "wrong notion" now, it is evident that it was not so when Catholic monarchs occupied the royal throne of England. MAURICE LENIHAN.

MR. J. PAYNE COLLIER'S REPRINTS.

Maidenhead, Oct. 8, 1868.

AFTER some consideration, I have determined to make a pause in the issue of my series of fifty reprints in what I have called my *Blue Series*. It has included seven poetical miscellanies, beginning with the only known first edition of Tottell's 'Songes and Sonettes,' 1557; and my intention was to continue them by the earliest impressions of the productions of our most famous poets—such, for instance, as Daniel and Drayton, whose poems, as originally published, were in all respects different from the form they afterwards assumed. Whatever may be the case with my subscribers (so to call them), the public has given me sufficient encouragement whenever an opportunity has occurred; because a complete set of my reproductions, only a short time since, produced at auction more than double the money they had cost a dead recipient; and a day or two ago, in Glasgow, my reprint of Tottell's Miscellany alone was sold in the same way for triple the amount I obtained for it, charging, as I invariably do, no more than the cost of print, paper, and transcript,—nay, in not a few instances, having had the transcripts made several years ago, I willingly made them a present to my friends; so that, in fact, in those instances they paid merely for print and paper.

Still, even this has seemed too much for some of those who have hitherto supported my reprinting schemes; and, as a proof of it, I will give the precise circumstances attending the recent reproduction of Part III. of Whetstone's 'Rock of Regard,' 4to. 1576—a work of great merit in itself, but especially interesting in reference to the manners and vices of the time, to say nothing of the curious biographical particulars it supplies, as regards the author and his contemporaries. The whole transcript cost me 14s.; and as Part III. of my reproduction was smaller in bulk than Parts I. and II., I put down the transcript for that Part at only 4s.: the printing and paper cost me 15s., and the carriage of parcels, postage, &c. I reckon at only 1s.; so that the account for Part III. stands precisely thus:—

Transcript	4s. 0d.
Printing and paper	15 0
Postage, &c.	1 0

£20 0

This is reckoning nothing for my two journeys to Oxford and a few other incidental expenses, which I am glad to incur for the sake of accomplishing what I deem a laudable object; so that by the distribution of my fifty copies I had to repay myself the 20s. I had expended. The charge for each copy I fixed at 8s., which would have exactly produced the sum of 20s. But what was the fact? Instead of sending away fifty copies of Part III., as I had done of Parts I. and II., I was only called upon for forty-one copies; so that my total receipt, instead of being 20s., was only 16s. 8s., and I am at present 3s. 12s. out of pocket by Part III. of the 'Rock of Regard.'

Parts I. and II. had exhausted the whole sum placed in my hands for the purpose of reprinting this work, and so I took care to inform my friends by a large printed notice facing the first page of Part II., adding a request for a further supply; but

only in forty-one instances was the application successful. When I sent out Part III. I might have made the forty-one recipients pay for the whole fifty copies, by charging them 10s. for it instead of 8s.; but this course I considered unfair towards those who had never hesitated to comply with my notice for a further remittance. I am, therefore, content, in this instance, to be a loser of 3s. 12s.; but I do not see any sufficient reason, or indeed any reason at all, why I should carry it farther, and involve myself with my excellent printer, merely because certain gentlemen are content rather to possess an incomplete book than to pay 8s. for the conclusion of it. Let me add, for the satisfaction of the forty-one gentlemen who have received my reproduction of Whetstone's 'Rock of Regard,' that there are only two perfect copies of the original in existence.

Here, therefore, I pause as relates to my *Blue Series* of ancient English Poetical Miscellanies: my intention was to have followed it up immediately by a reprint of Churchyard's 'Chippes,' 1575 (an author who began writing in the reign of Edward the Sixth, and continued to write until after James the First had ascended the throne), but I am prevented on the ground I have stated. For the same reason I shall be unable to give the singular "flying" between Churchyard and Camell, of the conclusion of which I am in possession of the sole existing copy; and my intended reproduction of the original editions of the works of such great poets as Daniel, Drayton, Chapman, Marston, &c., must also be relinquished. I am sorry for it, but it has not arisen from any want of patience or painstaking on my part, and it deprives me of an agreeable and congenial employment; but I cannot consent to be 3s. or 4s. out of pocket by every *blue book* I produce. My *Yellow Series* I shall continue as long as I am permitted; but even among the recipients of these rare, most amusing, and very informing tracts, I find some hesitators, although I furnish for a few shillings what no money could purchase, and what every gentleman who regards either the literature or history of our country should know something about.

May I take this opportunity of saying a word or two in reference to a paragraph which appeared in the *Athenæum* a few weeks ago, where my authority was cited for doubting whether Chaucer were really the writer of the piece always attributed to him, 'The Testament of Love.' I have no doubt about it: I am convinced that he had nothing to do with it, or with the extravagant praise of himself it contains. As to saying that "this puff may have been the tag of some copier," the thing is impossible where the passage stands. As it strikes me, and as it struck me long ago, Chaucer could never have condescended to call himself "a noble philosophical poet," who "in wit and in good reason of sentence passed all other makers." The whole piece is only like Chaucer because it is something in the style of Boethius, whose 'Consolation of Philosophy' the author of 'The Canterbury Tales' and of 'Troilus and Cressida' had translated. 'The Testament of Love' is full of remarkable Latinisms, and, as it appears to me, is utterly unlike Chaucer. No manuscript of the piece is known, and it was never, that we are yet aware, imputed to Chaucer until it appeared near the end of Godfrey's impression in 1532, almost as if only to "bump out" the volume. I apprehend whoever may superintend the new edition of Chaucer will find it difficult to include it among that "noble philosophical poet's" genuine productions. I ventured to express the strongest opinion against its authenticity in my "Introduction" to the "Seven Poetical Miscellanies" which I began reprinting four or five years ago, and, as the point is new, it deserves consideration.

J. PAYNE COLLIER.

CONTINENTAL RAILWAYS.

Vienna, Oct. 1, 1868.

ONE great fact which strikes an Englishman travelling on the Continent is, that in foreign parts the convenience of the public (with some exceptions) is more studied and much better cared for than in England. Who that has eaten and drunk at a railway Restauration, or Speise Saal, as they call it in Germany, or a "buffet" in France, but

must have felt more than ever ashamed of the so-called "refreshment-rooms" in which the British travelling public are supposed to refresh themselves! Go where you will abroad the superiority is manifest. The Restauration at Olten is well known to all who have travelled in Switzerland; it is one of the largest, if not the largest, in Europe. I arrived there with a party from Basel, and during the twenty minutes of waiting for the train to Berne we had an excellent breakfast, unlimited in quantity, *café-au-lait*, bread, butter, honey and jam, for which the charge was one franc each person. There were waiters enough to attend to the crowd of travellers, and, notwithstanding the apparent confusion, the train-caller did his duty so well, that throng after throng left the tables as their trains were ready, and none were left behind.

All through the Rhine provinces, the Palatinates and Baden, railway travelling is divested of some of its inconveniences by the nimble lads and lasses who, wherever the train stops, run from carriage to carriage with baskets of fruit or trays of freshly-drawn beer, or jugs of water. Many a traveller who does not wish to alight may wish to quench his thirst, and there the opportunity is afforded. All over Germany the same practice prevails, but, perhaps, finds its culmination in Bavaria. If any of our railway directors want to know what a refreshment-room ought to be, let them go and look at the Restauration at Augsburg or Munich. One room is allotted to first- and second-class passengers who, instead of crowding at a single counter, seat themselves at the numerous tables, and eat and drink in comfort. But third-class passengers are not neglected; theirs is the largest room, containing scores of tables, every one of which may be crowded, as I saw more than once, and with not a few of the first- and second-class passengers, who seemed to enjoy the bustle. Of course, the noise is overpowering, but you can get a good dinner, promptly served, of soup, meat (roast and boiled), the never-failing sausage, potatoes and salad, with sweet things if you like, and good beer, at a very moderate cost. The counter from which the chief delivers his supplies is so well arranged and fitted with pots and pans that the various dishes are kept hot and ready for serving out at a moment's notice. And let it be remarked, a table-napkin is supplied to each person who dines. This is a touch of consideration for third-class passengers which I can hardly hope to see adopted in England live as long as I may. At nearly all the stations the third-class waiting-room is also the restauration.

"Will any of you dine at the *table-d'hôte* at Linz?" asked the guard of the train, looking into our second-class carriage, as we were nearing that city. Whether he sent a message on by telegraph or otherwise I know not, but on our arrival at Linz, with twenty minutes to wait, we found forty plates of soup, smoking hot, all ready for us; these were followed by two courses of meat, and a *Mehlspeise*, which resembled a baked apple-pudding. No one complained of not having enough. The charge, including beer, was equivalent to 2s.

Draught beer can be had on board the Danube steamers, at ten or twelve kreutzers the tankard. How the steward of a Thames steamer would stare if you asked for a pint of draught ale while on a trip to Gravesend or the Nore! when all the while the majority of passengers prefer draught beer to the frothy, bottled stuff which is supposed to be good because it contains fixed air. England is commonly spoken of as a beer-drinking country; but what are the facilities afforded to drinkers? In London and the large towns the bar where you stand at the counter, or the bar-parlour, or the big room upstairs, where one long table nearly fills the space; and in any case you are served in pewter. In Germany, even at very modest houses, the drinking-cups and tankards are of glass, or in some instances stone with a pewter lid, and the room is furnished with rows of small tables, which facilitate companionship. At the Hof Braubaus, in Munich, I have seen from four hundred to five hundred persons taking their evening draught—brown beer on one side of the house, white beer, with a slice of lemon in each tankard, on the other. At the Ober-Pollinger, a twenty-gallon cask of beer stands on a pedestal in the middle of the room, and

is emptied in about fifteen minutes. Down goes the pedestal, speedily to re-appear with another full cask which in turn is soon drawn off; and so it goes on all the evening. So rapid is the demand, that although the waiters carry five tankards in each hand, they cannot supply the eager customers quickly enough, and you see a crowd round the cask holding out their tankards to the tapster. In some rooms a fountain of iced-water is provided, in which the tankards and glasses can be rinsed and cooled. Pains are taken to keep the beer cool in the cellars; hence, as will be understood, the Bavarians are highly favoured in their national beverage. They can drink it in perfection.

To those who know what Bavarian beer is, this particular will be important, because even a good thing may be spoiled by bad serving. An Englishman who cannot drink beer at home without undergoing a severe bilious attack, finds that he can drink beer at Munich with impunity. He feels refreshed and comforted thereby, but not stupefied. But should he travel on to Vienna he will find that the Austrian capital has beaten the Bavarian in the article of beer. Munich has lost her supremacy, for the beer of the Dreher Brewery at Vienna is incontestably the best in Europe. And there are many places in the Kaiserstadt on the Danube, as the natives delight to call it, where you may drink with ease, comfort and elegance. W. W.

OUR WEEKLY GOSSIP.

Mr. Murray's list of works in the press includes 'Lives of Lord Lyndhurst and Lord Brougham,' by the late Lord Chancellor Campbell, 'Annals of St. Paul's Cathedral,' by H. H. Milman, D.D., late Dean of St. Paul's, 'The Reign of Queen Anne until the Peace of Utrecht,' by the Earl Stanhope, 'The Royal Engineer,' by the Right Hon. Sir Francis B. Head, Bart., 'The Military Forces of the Crown: their Administration and Government,' 'Travels in the East Indian Archipelago,' by Albert S. Bickmore, M.A., 'The Talmud,' by Emanuel Deutsch, 'Napoleon at Fontainebleau and Elba,' by Major-Gen. Sir Neil Campbell, C.B., 'Narrative of the British Mission to Theodoros the Emperor of Abyssinia,' by Hormuzd Rassam, 'Travels and Adventures in the Territory of Alaska and on the River Yukon,' by Frederick Whymper, 'Missionary Travels in little-known Parts of Asia Minor,' by the Rev. Henry J. Van Lennep, 'History of the Schools of Painting in North Italy,' by J. A. Crowe and G. B. Cavalcaselle, 'A Practical Treatise on Shipbuilding in Iron and Steel,' by E. J. Reed, C.B., and 'Table Talk collected during a Journey last Winter in the United States,' by F. Barham Zincke.

The Oxford Convocation has wisely relaxed the stringency of the regulations lately issued with regard to residence out of college. Lodging-houses are now to be closed at 10 P.M. instead of 9 P.M., as had been ordered. The delegates are also empowered to "permit students, whether attached or unattached, to keep terms by residence with their parents within the precincts of the university, or, in special cases, in private houses not being licensed lodging-houses." Though these modifications are limited to the present term, they are likely to be made permanent.

Among the successful candidates at the late examination for appointments in the Telegraph Service of the Indian Government, the first is Mr. Moreswar Atmaram Tarkhadakar, whom we noticed last year as having taken the Gold Medal at University College, for Practical Chemistry, in the summer session, besides other prizes.

On Thursday evening a dinner was given to Mr. Tite, M.P., by a body of gentlemen connected with the West End, to celebrate the passing of an Act which authorizes the embankment of the Thames in front of Chelsea, a compliment well deserved by that eminent architect and useful public servant.

It is announced that, on the 28th inst. will be issued the first number of a newspaper, devoted especially to the publication of University intelligence and the discussion of University discipline, policy and reform, under the title of the *Cambridge*

University Gazette. Several prominent members of the governing body of the University have promised their co-operation.

Dr. Bryden, who has been for some years engaged on the military and medical statistics of India, concludes, from the data already collected, that it is as possible to predict the outbreak and march of a visitation of cholera as of an eclipse or an occultation. A book on this interesting subject, embodying the results of his researches, and setting forth his conclusions, may shortly be expected from the Doctor's pen.

A specially interesting feature of the experiments carried on last week at Shoeburyness was exhibited in the practice at the moving target. The sands along which the target was drawn had been staked at intervals, and the gun having been laid successively on each of these stakes, the racer on which it traverses had been marked where the pointer on the platform touched it at each time of laying; so that, in the subsequent practice it was only necessary to make the pointer coincide with any of these marks, to ensure that the gun was laid on the corresponding stake. Then pickets were driven into the ground near the battery, in such a position as to be in line between the respective stakes and a thin iron rod planted in the parapet near the battery. The stakes were then removed from the path of the target. When the target commenced to move the gun was laid by the pointer and mark on the racer at the spot where No. 1 stake had been; and the officer in command, looking from behind the iron rod in the parapet, gave the word to fire as soon as he saw the target in line with No. 1 picket. And so on at Nos. 2, 3, &c., all the loading and laying the gun being performed entirely under cover, and only a part of the head of the officer in command being exposed. For a target drawn along the sand thus staked, substitute a vessel steaming along a channel similarly buoyed, and every shot that was fired would have struck her. And the great advantage of this system, employed, we are told, by the Austrians and Americans, is, that one officer may direct the fire of any number of guns or batteries, so that their projectiles may at the same moment converge upon one spot. The details of this experiment had been arranged by Capt. Moncrieff, the inventor of the protected barrette carriage which was under trial.

Mr. C. E. Adams has been elected to a Scholarship for Natural Science in Sidney College, Cambridge. An examination for one or two of these Scholarships, of the value of 40l. per annum, takes place annually early in October. It is open to all students who have not begun to reside in the University. Information respecting it may be obtained from the tutor of the College.

A Press Association is being formed, to supply the provincial newspapers with news under the forthcoming Government telegraph arrangements. It is thought the change will revolutionize the present mode of collecting and supplying news to the provincial dailies. Under the new system a leader-writer will be able to telegraph a late article for about 5s.

In compliance with the wish of Prof. Child, of Harvard, that some ballads from manuscripts should be included in the first year's issue of the Ballad Society, Mr. Furnivall will edit this year the first part of a volume of 'Ballads from Manuscripts.' This part will consist chiefly, if not wholly, of political ballads of Henry the Eighth's time; and, as they do not bear out Mr. Froude's favourable estimate of the social condition of England at that period, some evidence on the point will be collected by the editor. One very curious paper, pointed out by Prof. Brewer, will be printed—the proceedings in a trial to establish a Duchess's right to the services of two of her bondmen, in 1527.

We have an illustration of what we recently said about books with reprinted titles. Our description (*ante*, p. 249) of the Abbé Migne's—or rather M. Maigne d'Arnis's—*Medieval Dictionary* is, a Correspondent informs us, correct in all points except the date. Our date is 1866; that on our Correspondent's copy is 1858: for some purpose a new title has been given. We must endeavour to give this useful work to its author, Maigne d'Arnis; but

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how? Maigne, we believe, would be the French appellation; but it is only Migne with a difference, and would not do. D'Arnis, then, must be the word: and there is a precedent. Dufresne, whose territorial title was Ducauge, is always called Ducauge. When there is a choice between two names, it is of less consequence: there is a fair exchange and no robbery. It is otherwise when an editor is allowed to take the place of the author. The famous dictionary of real—not "mediæ et infimæ," middle and infamous—Latin is the work of Forcellini; it always bears the name of Faccioliati. Hereby hangs a story, which may help restitution. In the inquiry about the British Museum, some complaints were made that there was only one copy of Faccioliati at the disposal of the readers. The Commissioners, in their Report, state that there were always four copies of Forcellini at the readers' disposal, which, they slyly add, "inasmuch as Forcellini was the real author of the work, appears as complete an answer as can be given."

Very many remember Quarles's 'Emblems,' and the amusement with which they looked on the quaint old pictures, the Soul locked up in the ribs of a skeleton death, and, again, rising from her bed in search of her spiritual spouse, who has slyly hidden behind the curtains, from which his head peeps out with its rays of glory. But many are not aware that the plates and the plan are borrowed: the life of Quarles in the *Biogr. Brit.*, the last edition of the 'Emblems' (1845), the life in the *Penny Cyclopædia*, give no hint of it. These plates, which are faithfully copied down to our day, are all found, as like as life, in the 'Pia Desideria' of Hermann Hugues, or Hugo (born at Brussels, 1588; died 1629), who was, for his length of life, a voluminous writer; he was a Jesuit. His first edition was, we believe, in 1624; the ninth in 1676. Every one of the plates has a Latin poem, followed by apposite quotations. Quarles (1592–1644) published the first edition of his 'Emblems' in 1635. His poems are not either translations or imitations of those of Hugo: thus the skeleton-locked soul begins in Hugo,

Infelix! ubi nunc bona tot que perditam plango,
Sed frustra, planctu non revocanda meo;

and in Quarles,

Behold thy darling, which thy lustful care
Pampers, for which thy restless thoughts prepare
Such early cares...

Quarles's two other works of the same kind, the 'School of the Heart' and 'Hieroglyphics of the Life of Man,' are poor imitations as to the plates, though Quarles is himself in the poetical part.

A journal presents as a novelty the old "Unbeliever's Creed" beginning "I believe there is no God," and ending, "Lastly, I believe in all unbelief." We made our first acquaintance with this satire in the once well-known 'Elegant Extracts' more years ago than we like to confess. It is Book 1, § 194, and is marked as anonymous. It is absurd to present it as new; for its heterodoxers are not Strauss, Colenso, &c., but Chubb, Collins, Hobbes, Shaftesbury, &c., about whom modern heresy knows little. The journal, it is true, substitutes Hobbes, Voltaire and Paine; but this does not do for our day. The *Elegant Extracts* are well worth reading: they contain so much of the newest information.

It is too good to be true, is the word of opposition to a remarkable story. Are all the events of life commonplace? No! they are those mixtures of the probable and improbable which are seen in throws of the dice. Do not sixes sometimes occur four times running? If you throw down a pack of cards anyhow, and pick them up blindfold, we confidently say that you will not pick them up in suits and orders; first 1, 2, 3, &c., of diamonds, then of spades, &c. We say this confidently, because we know you will not have patience to try often enough. But we know that if you try 5,646 times a hundred millions of millions of millions, &c.—repeating the word *millions* ten times—the odds are in favour of your succeeding one or more times; and if you make ten such lots of trials, success is a moral certainty. All this is as well known to those who know how to know it as that you may throw tail seven times running, which it is well recorded

that two persons, at least, have done in our own day. The odds are more than 131 thousand to 1 against it on a single trial of seventeen throws. Two good stories are established, both relating to mottoes. Mr. Ingles, the bibliographer, remembers seeing the tobaccoconist's carriage, with the hand of tobacco in a shield, and the motto "Quid rides." His father knew the whole story. The tobaccoconist was Jacob Brandon, and the wit who supplied the motto, at the instant of demand, was Harry Callender, of Lloyd's, of whom more ought to be known. Mr. Crabb Robinson remembered Mr. Marryat, the King's Counsel, who put to his arms the motto "Causes produce effects." Is this story true of Tom Campbell? He bought books at a stall, and when he gave his name, the seller said, Pray, Sir, are you the celebrated Mr. Campbell? Who is he? said the poet. I mean, Sir, the great Mr. Campbell, who wrote the travels in Africa.

Among the perversions of words which have excited a smile is that of the adjective *homeopathic*. It means *like-treatment*, and denotes the theory that disease is cured by applications which tend to produce a similar disease. But because the followers of Hahnemann employ very minute doses, those doses are taken to be *homeopathic* in right of their smallness, and the adjective is supposed to be of the same meaning as *infinitesimal*. Who first fell into this metonymy? It will be held a singular proof of the tendency to such perversions that we have to answer—*Hahnemann himself*! He directs Mesmerism to be used in very minute doses; and he calls those doses *die kleinste, homöopathische Gabe!* But the error does not lie in adaptation, but in lawless abstraction. We may, when speaking of a quality, symbolize it by something conspicuous for that quality. We may talk of mountainous waves, if we please; and so signify height by something which is high. But we must not divert the adjective to apply to nothing but what is high: we must leave it open to speak of mountainous sterility, if we want the phrase. The common error is making *homeopathic* mean nothing but *minute*.

On the 18th of August the sky was bright and cloudless over the coast of Borneo, whereby Governor Pope Hennessy, of Labuan, with a party of officers from the Kildeman surveying-ship, were enabled to observe the eclipse and attendant phenomena from beginning to end. Except what could be seen with the unassisted eye, the observations were telescopic only, as none of the party were provided with spectroscopes. But the report of the observations, which is to appear in the *Proceedings of the Royal Society*, will be a valuable addition to the strictly scientific reports by other observers. Read side by side, they will supply a complete idea of the grand phenomenon.

M. Hendrik Conscience, the well-known Flemish novelist, has received an appointment as Director of three Royal collections in Brussels,—the Musée Royal, the Galerie Historique, and the Musée Wiertz,—which are now united under one management.

Mr. Th. Jorissen, professor at the Athenæum of Amsterdam, has just published a book, entitled 'Napoléon I. et la Hollande, 1806–1813, d'après des Documents Authentiques et Inédits' (The Hague, Nyhoff). This work contains, besides many particulars concerning the Imperial management in the Netherlands during the above-mentioned period, seven inédited letters of King Louis Napoleon Bonaparte.

Monseigneur de Bonnechose, Archbishop of Rouen, is now making a tour through Holland. He has visited Utrecht and Nimeguen. In the latter place he finds many *souvenirs de famille*. His father, a French refugee, was *préfet* there during the Empire. People in his Department liked him, as he showed a liberal spirit. He married a Protestant young lady, named Schass; so that the Archbishop of Rouen is the son of a Protestant mother.

Great preparations are being made in Batavia, the capital of Java, for the celebration of the two hundred and fiftieth anniversary of the destruction of the Jacatra Empire and the rise of the new city,

Batavia. The festivities, which will take place early next year, are under the direct and distinguished patronage of the Governor-General. A festival committee, organized under his auspices, has issued its programme. The establishment at Batavia will, in the first place, be remembered by laying the foundation-stone of a statue to Jan Pieterszoon Coen, the original founder. The expenses of this statue are to be paid by the Dutch nation, and a sub-committee has been nominated in the Hague for the purpose of collecting the money. The other festivities at Batavia will consist of concerts, theatricals (a piece of the lamented Jacob van Lennep, 'The Foundation of Batavia,' is to be performed), fireworks, and a grand tropical flower-show.

THOMAS McLEAN'S COLLECTION of High-Class Modern Pictures and Water-Colour Drawings ALWAYS ON VIEW.—T. McLEAN'S New Gallery, 7, Haymarket.

MR. MOREY'S COLLECTION of MODERN HIGH-CLASS PICTURES is ON VIEW at the Royal Exchange Fine Arts Gallery, 24, Cornhill. This Collection contains examples of Rosa Bonheur—Clarkson Stanfield, R.A.—Meissonier—Alma-Tadema—Gros—Frère—Landelle—T. Paed, R.A.—John Phillip, R.A.—Leslie, R.A.—D. Roberts, R.A.—Frith, R.A.—Goodall, R.A.—Cooke, R.A.—Pickersill, R.A.—Erskine Nicol, R.A.—Le Jeune, A.R.A.—Ansell, A.R.A.—Frost, A.R.A.—Pettie, A.R.A.—Yeames, A.R.A.—Johnson, A.R.A.—Cooper, A.R.A.—Gale—Marks—Liddell—George Smith—Lunnell, sen.—Peter Graham—Oakes—H. W. B. Davis—Baxter. Also Drawings by Hunt, Cox, Birket Foster, Duncan, Topham, F. Walker, E. Warren, &c.—Admission on presentation of address card.

LA BELLE FRANCE and the MAID of ORLEANS: being a New and Elegant, Historical, Pictorial, Spectral and Musical Entertainment, to be given Daily at Four and Nine, by Mr. and Mrs. Robert Cooke.—Prof. Pepper's New Lecture on the Tenth Solar Eclipse.—The New Electric Organ: Organist, Herr Schalkenbach.—Grand Phenomena of Nature, including Earthquakes and Volcanoes, by J. L. King, Esq.—An Old German story of allied Spiritual Visitations, entitled The Spectre Barber, with Marvellous Effects.—At the ROYAL POLYTECHNIC.

SCIENCE

ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE.

THE Social Science Congress at Birmingham, which came to an end last week, may be described as a qualified success. The Sections throughout were tolerably well attended, and in some special instances very numerous; so; but the number of visitors as a whole, though it came up about to the average, did not come up to the expectations which had been formed. Whether the near approach of the general election had anything to do with this, or whether the time of year was unfavourable, (the meeting was a fortnight later than last year,) or whether, as some suppose, the inhabitants of Birmingham are too practical and busy a race to interest themselves much in social science deliberations, certain it is that the proceedings were characterized by no enthusiasm. A stranger might very well have been staying in the town through the week, and, but for the newspapers, have been profoundly ignorant of his close proximity to those who were so busily employed in providing for his welfare as a member of society. The magnitude of the town was, of course, one reason of this; and as a rule it may be observed that very large towns are not ordinarily so favourable for meetings of Associations such as the British and Social Science as smaller ones. It is where a moderately-sized town takes up the cause with unanimity and will that these meetings attain their maximum of utility and enjoyment. The apathy with regard to the objects of the Association extended, in a measure, to the welcome accorded to its members. Of private hospitality there was no lack when the time absolutely came; but there was a decided hanging back from issuing invitations at first, and it was with some difficulty that the more prominent members of the Association were provided for. Even then there was an unusual scarcity of the pleasant *réunions* at the houses of the local secretaries and others, which have distinguished most other meetings. The Lord Mayor gave the accustomed reception at the Town Hall, and the Local Committee gave theirs, and the latter was, perhaps, as brilliant as any that the Association has at any time attended,—but there was no banquet; and however proper an innovation upon the procedure of former years this may have been, it was, at the same time, a proof that the present occasion lacked that spirit and life which had animated many of its predecessors. There was but one excursion down upon

the programme—to the residence of Earl Dudley; and this was accompanied by the significant announcement that time would be given to the Association to lunch before starting. Some caverns upon the estate were illuminated for their benefit.

The Social Science Association this year has at least to be congratulated on its President. There was but one opinion expressed as to the graceful and becoming manner in which Lord Carnarvon discharged that office. He was most constant in his attendance at the various Sections, and took part freely in the discussions. His address was the least benefit conferred upon its deliberations; and yet that, notwithstanding the care with which the more debatable passages had, in all probability, been excised, was practical and pertinent, if not very original or comprehensive.

Among the most interesting questions discussed during the week, was that in the Economy and Trade Department upon 'Conciliation and Arbitration in Trade Disputes,' opened by Mr. Mundella in a paper of considerable ability. His paper was followed by another, by Mr. Gilliver, on behalf of the Birmingham Trades Council; and in the discussion which ensued, Mr. Rupert Kettle, Mr. Samuel Morley, Mr. Alfred Field, the Earl of Carnarvon and others took part. The general conclusion arrived at was, that the establishment of Courts of Conciliation was not only practicable, but that in the few instances where the experiment had been already tried it had been attended with complete success. The question of International Coinage was also debated, but with no particular result; and in answer to the special question proposed for discussion, "What are the Social Results of the Employment of Girls and Women in Manufactories?" the answer was almost unanimously favourable. Of the several addresses delivered by Vice-Presidents of Sections and Departments, that of Lord Lyttelton upon Education was decidedly the best, and that of Dr. Rumsey, perhaps, the next. Prof. Fawcett, from whom much had been expected, rather disappointed his admirers, notwithstanding that he had the advantage of Mrs. Fawcett's clear enunciation and intelligent rendering to bring his remarks home to his hearers. It is a rule of the Association that addresses must be read, not spoken; and this gave rise to the agreeable incident of Mrs. Fawcett reading that of her husband, Prof. Fawcett's well-known infirmity rendering it, of course, impossible that he should do so himself. In the Department of Jurisprudence, technical questions were chiefly discussed, but also others of wider public interest—such as those relating to Change of Nationality, and the Exemption from Capture of Private Property at Sea. Mr. Vernon Harcourt, who presided over a Section of this Department, also delivered an able address, in addition to that pronounced by the Right Hon. W. N. Massey as Vice-President of the whole. Not the least remarkable episode of the Congress was the mass-meeting of working men, held in the Town Hall, to meet the more prominent Social Science leaders. As was to be expected, the speeches at this meeting were all of one character; and if the Birmingham artisan did not leave the hall that evening with a much higher opinion of the science of society, he ought to have left it, at all events, with a very much higher opinion of himself. In the Department of Public Health, a resolution was passed on the subject of the Adulteration of Food, asking the Council to take steps towards obtaining some further and more effective legislation. It was in connexion with this subject that a writer in a local paper gave an amusing description of his experiences in the Health Department. Happening to stroll in there during the discussion (he said), he was almost petrified with horror to hear speaker after speaker getting up to inform the meeting of the extent to which we poor human beings are poisoned by the insidious influences which surround us, and which, in our innocence, we take to be the very elements of our life. The food which we eat, the water which we drink, the air which we breathe, the very earth upon which we tread, all is poison! Deeply depressed by these awful facts, he described himself, however, as having been somewhat reassured in observing the excessively cheery tone in which the dreadful revelations were made, and the

wholesome, not to say rubicund, appearance of their propounders. Another resolution was also passed recommending the further extension of the Contagious Diseases Act.

In the Education Department, as usual the most popular, the questions of University Reform, of Primary and Technical Education, were severally reviewed. The Department was also engaged for the greater part of two days upon the question of Advanced Female Education; the project of a ladies' college in connexion with one of the universities being developed in full detail by Miss Davies, while other schemes were advocated, by Mr. Cooke Taylor in a paper called 'Indirect Sources of Female Education,' by Mr. Myers in 'Local Lectures for Women,' &c., to the same end. The general opinion seemed to be adverse to the establishment of a college for women, but decisively in favour of placing more general means of education within their reach. There were no resolutions passed in this Department. Taken upon the whole, the work of the Association was satisfactory and well performed, though there were more alterations in the programme than might be desirable at a future meeting. On the concluding day every one very cordially thanked the other and parted, it is to be hoped, mutually gratified. It is not yet decided where the Association will hold its Congress next year.

A NEW PHILOLOGICAL THEORY.

Castleton Hall, October 5, 1868.

LANGUAGE changes in two ways, either by the growth or change of its vocabulary, or by the modification of its structure. The growth or variation in a vocabulary depends entirely on the growth or changed conditions of the ideas of the race using it. The Siberian tribes, the Indians of North America, and generally all nomadic and wandering races, who have no literature to fix their language, and who are constantly coming in contact with fresh circumstances and experiences, use languages whose vocabulary is most inconstant. Ploughboys and their kin, those races who are firmly rooted to a narrow area which can furnish only a small number of ideas, are as noted for the constancy as for the paucity of their words. We may apply a test to this position by examining the provincial dialects of our own country, or such unchangeable languages as are to be found in Iceland, among the firds of Norway, in the Frisian islands off the coast of Holland, or among the marshes of Lithuania. But the position is too well accepted to admit of a doubt. Of course, what wandering and travelling do for savage races, culture and the increase of knowledge do for more advanced races: the extent and stability of its vocabulary being the best possible test of the amount of fixed knowledge possessed by any race.

The structure of a language changes from a different cause. Grammarians may create an artificial standard of construction, as I believe they did in the formation of the Latin of the best period. This is, however, only a transitory condition, and affects only in a small measure the backbone of a language, namely, that language as spoken by the masses. If we want to find the cause of changes which have affected the popular as well as the cultivated parts of a language we cannot have a better example than our own. We have abundant material to enable us to trace to Anglo-Saxon, a language full of inflections and with an elaborate grammar, the English of our own day, with hardly an inflection or a trace of grammar. Every link in such change I am confident is attributable to the amalgamation of Anglo-Saxon with the Romance tongue of the Normans: two languages of widely different structure, which, in coalescing to form English, have had to make mutual sacrifices. To trace in detail how this occurred is the work of those who are editing the great Dictionary of the Philological Society, from which we all expect so much. What occurred at the Norman Conquest occurred at an earlier date, when Saxon came in contact with Welsh, and, as I am prepared to believe, occurred on every occasion where there has been amalgamation of races speaking different languages. The converse of this is no less true; that, where we find a language has undergone

great grammatical change or mutilations, or has been altered in pronunciation, there we may look with confidence to the infusion of a foreign race into the old stock. Here, then, we have a test, in which ethnology and philology are complementary to one another, and a test which has been strangely neglected, as I think, by the students of both sciences. Let us apply it to the case before us—the case of the High German languages.

The history of South-central Europe from the fifth to the tenth century is an account of the flooding of its area by successive waves of invaders from the East. Nomadic horsemen, they spread over the Hungarian plains and followed the Danube to its fountains in the Alps—Huns, Avars, and Magyars, they are called by historians. I have elsewhere collected the evidence upon which some ethnologists are confident that under these names, and perhaps under Turkish leaders, we have the continuous westerly drifting of the Ugrian race, whose purest type still forms the dominant race in Hungary. The Sagas of the Norsemen, the songs of the Nibelungers and the chronicles of the German wars of Charlemagne are sufficient evidence of the range and influence of these tribes, Goths and Vandals were their subjects from the time of Attila to the time of Louis the Emperor; and even later we have terrible evidence in the old chronicles of the great figure played by the Hungarians in South German politics long before they joined the race-roll of Austria.

It is contrary to all historical parallel, nay, it is impossible to suppose that these invaders, whose foot was so firmly planted on the soil of Germany for 500 years, should not have left very important traces of their influence in the language, the habits, and the morale of the people they overcame. And south of the Main (a rough but a useful boundary) it is not difficult to discriminate much that is popular in the Austrians, as distinguished from the North Germans, as the heritage of the chivalrous and romantic Magyar.

This influence must have extended far into Bohemia, and Poland as well. Now, it is a recognized fact in philology, that the Serbian language is not the sister of the Polish, or of the Little Russian, but of the distant Great Russian, with which it is almost identical. How, then, comes it to be separated from its relative at Moscow by such a huge interval of another language of a different species though of the same genus? I can see no explanation but this, that when the Serbs crossed the Danube, and occupied their present country, in the time of Heraclius, the Polish of Galicia and Volhynia, and the Ruthenian of Hungary were not what they are to-day, but similar to Serbian and Great Russian, and that their present peculiarities are due to the influence of the same Ugrian invaders, the Huns, Avars and Hungarians;—the same influence which has modified the soft Low German forms into the sharp hissing forms of High German, and formed the repetitions of *sch* and *z* and *f* from the softer consonants of the Old Gothic.

It would require a volume to go through the peculiarities of grammar and vocabulary which might be adduced. But it would also require more space than you can afford, and more patience than your readers possess; and, further, it would require one well versed in Hungarian as well as German. It is a work which I am confident would repay the trouble of any one who has the correct etymology or history of our language at heart, and I wish it would be undertaken by some one before the great Dictionary is published. If my position be right, and I hope to have the opinion of some one better able to judge than I am, I think it will lead to some modification of our views on the origins of our ancestors, with which, with your permission, I will trouble you on another occasion.

In conclusion, how long shall we be before the works of Grimm and his scholars are translated into English? Could not some society be started to do for philology what the Ray and Cavendish Societies have done in other sciences, and translate for English readers the classical works on language, especially those languages nearly related to our own?

HENRY H. HOWORTH.

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22, St. George's Square, October 3, 1868.

I hope Mr. Howorth's letter in the *Athenæum* will meet with discussion in your paper. I do not agree with Mr. Howorth on many points, and doubt the connexion of Mæso-Gothic and High Dutch, or that the South Germans are descended from the Mæso-Goths; but I have long considered it a point of great philological and ethnological importance to maintain the distinction between the English and the High Dutch. The view proposed by Prof. Rath is the safe one, that English is neither of the Scandinavian nor of the High Dutch class.

HYDE CLARKE.

MEETING FOR THE ENSUING WEEK.
Tues. Horticultural, 9.—General Meeting.

FINE ARTS

Monograms. By G. Barclay. (Published by the Author.)

THE designing of monograms has always been an artistic pastime, and, now-a-days, has more than common interest, when merchants' marks re-appear in the legalized "trade-marks" of so many firms that a huge and profusely illustrated volume has been published by way of directory or catalogue of them, issued on behalf of those who wish that they may be safe in assuming marks for themselves which do not belong to other firms. The directory of trade-marks is one of the curiosities of the day, and serves to show a real use for monograms, which were never expected to be so fully revived as is the case, and to be brought out of the rank of artistic toys to be invested with the dignity of signatures—"to imitate which is felony." This directory, by the way, shows a larger proportion than we like of mere symbols; and pictures of objects of commerce are commoner than suits the ideas of severe critics. Of old, trade-marks were commonly more or less perfect monograms, and generally comprised that quaint figure of 4 which has puzzled so many of the ingenious, given rise to so many odd surmises and to not a few mystical allusions. Thousands of these marks survive in pictures and on monuments of brass, glass and stone; for example, the Merchant Adventurers of the Staples of Calais or elsewhere had their "marks," bore them like armorials, and by their use guaranteed the goodness of the articles in which they dealt. Other kinds of monograms appear on the stones of churches and other public buildings, from Toledo to Dronheim,—from the rude walls of the little churches of Anglesa to those grand structures which constitute the vast German Gothic cathedrals. Architects have lately amused themselves in looking for those curious signatures which are commonly called "masons' marks," and, some day or other, will try the wits of the learned to interpret them.

We have here this reviewed the earlier parts of Mr. Barclay's interesting series of remarks on monograms, and now have before us those which illustrate the letters I, J, K, L and M. It is noteworthy that folks are curiously careless in the use of monograms, if not ignorant of the true meaning of the term, which they give with indifference to mere ciphers, or compositions of intertwining letters, which have no "mutual" relationship beyond that of neighbourhood, which their designers arbitrarily gave. Now, monograms proper are very different from these; they must be composed of letters, one or more of the elements or limbs of which serve the purposes of two or more letters; thus, a diphthong is commonly written and printed as a monogram, while, for example, the combined letters A.D., of Albert Dürer's signature, do not always take the form of a true monogram,

but, most frequently, are simply imposed the one upon the other, or one within the other.

This practice of uniting may be called the primary law of monogrammatic existence, without obedience to which the thing is not. Other laws dictate for it elegance of form, the artistic or calligraphic quality, and legibility, for no mere puzzle is worthy to be called a monogram. Elegance and legibility may be found in ciphers, i.e. compound and intertwined letters. Reversing letters and employing different alphabets in one combination, whether monogrammatic or not, are childish expedients. In stating these views of ours we believe ourselves to be of one mind, or nearly so, with the industrious and ingenious author of this book, who in England of our knowledge is the best designer and executer of monograms in gold and silver, or on objects of personal decoration, and of the other like ornaments by which the artistic eye is gratified in books, &c.

Nor is Mr. Barclay able as an artist only: his tact and taste are evidenced by these pages, which, notwithstanding a somewhat unconventional mode of dealing with the subject, are rich in matter for thinking, and sparkle with bits of learning which the author has picked up in the course of his search for the origin and history of monograms. Mr. Barclay's philosophy, in which he will by no means be found wanting, is of the unpopular sort. He does not believe in the division of labour, at least not in that which it is applied to, the production of "Art Manufactures." He writes: "The skilful and highly-recompensed operative, daily perfecting his mechanical ability in one description of fabrication alone, has no inducement to seek for principles of Art and apply them to his subject; and a moment's reflection shows that were such knowledge acquired, it would but create distaste for his mechanical excellence, lower his opinion of his own works, retard his rapidity, and diminish his remuneration. In the production then of an article of luxury, no matter how essential Art may be to a perfect success, each of the three parties concerned in its formation—consumer, agent, operative—consents to put it aside for more important results." After this, our readers will have no difficulty in guessing at Mr. Barclay's opinion of the last Art-manufacturing imposture, which is machine-made jewelry.

Another remark by Mr. Barclay is connected with art, artists and monograms. He tells us, with much truth, that the artistic profession itself is by no means the most fortunate and honourable among the producers of these ingenious signatures, of which its members, probably more than others, seem to require the freest service and most frequent use. It is a remarkable fact that the signatures of artists, who might be expected to embellish any subject they chose to adopt, though called monograms, are as devoid of the principle as they are of any claims to grace and beauty. A 'Dictionary of Monograms' would seem to many anxious students, seeking for authority for fancy in their compositions, the very requisite for which they were in search; and, if it contained a thousand examples from the hands of artists, it would be a thing to covet. Yet in a book with that title by Brulliot, which has gone through several editions, and contains many thousands of painters' and engravers' signatures, there is not one in a hundred worthy of notice—scarcely ten in the whole book. They are remarkably deficient in form, totally wanting in constructiveness, and, with a few exceptions, are not monogrammatic. Those who know Brulliot's very remarkable 'Dictionnaire des Monogrammes, Marques figurées, Lettres initiales, Noms abrégés, &c.,' or Nagler's

comprehensive production on the same subject, know also that a very large proportion of the signatures which the industrious compilers got together were the productions of artists living in and after the second half of the sixteenth century, since when there has been no law in Art, and every practitioner has done what was right in his own eyes—some ill, and some well. Thus it is not surprising that, in so small and narrow a matter as the designing of a monogram, these erratic personages would be disobedient, while they cared for nothing like law, or system, in the practice of the major arts of sculpture, painting, and architecture.

FINE-ART GOSSIP.

A rumour was rife not long since to the effect that our astute and antiquity-loving officials intended to destroy Kensington Palace: it may be that this tale grew out of that egregious blunder which ravaged the alcove on the south side of the palace gardens, that characteristic and historical nook which must have held in summer walkings so many hundreds of our famous, brave and fair ancestors and ancestresses when they were

Strait-laced, but all too-full in bud
For puritanic stays.

This alcove had certainly

shadow'd many a group
Of beauties, that were born
In teaput-times of hood and hoop,
Or while the patch was worn;
And, leg and arm with love-knots gay,
About it leap'd and laugh'd
The modish Cupid of the day,
And shrill'd his tinsel shaft.

We trust there is no foundation for this report, being assured that public opinion will not tolerate the destruction of Kensington Palace; if it be damp, let it be drained; if its look be dull, let it be decorated; with its enormous windows it cannot be dark; where there is plenty of light there may be plenty of liveliness. We are not likely to have another craze for building palaces with public money; yet, if we are so attacked, there is Buckingham Palace, with any but pleasant or honourable associations, and of the queerest architecture.

Mr. Street is engaged in the repair of Bolton Abbey. Knowing how successful this architect was in the restoration of Stone Church, Kent, we are sure that the noble ruins on the Wharfe could not be in better hands than his.

Mr. Anderdon has presented to the Print Room, British Museum, a collection of drawings, etchings and prints by and after James Barry, R.A. Also a satirical sketch, referring to that artist, by Nathaniel Dance, which is interesting on account of its illustrating Barry's conduct in Rome. The first-named parts of Mr. Anderdon's gift comprise (1) two large pen-drawings which refer to George the Third and Queen Charlotte, and are remarkable for the boldness and vigour of their execution; (2) four drawings which were not etched by Barry, although designed for that purpose; (3) three etched compositions; and (4) very fine proofs of his transcripts from the pictures in the Great Room of the Society of Arts, Adelphi. This valuable donation completely illustrates the art and skill of the unlucky painter.

The magnificent collection of prints which was comprised in the Slade gift to the British Museum will shortly be displayed to the public in the King's Library of that institution. The Department of Manuscripts, British Museum, has received more than 300 Ethiopic MSS. which were secured at Magdala. These writings were examined in Abyssinia by Mr. Holmes and found to comprise none which are of great antiquity.

The new Fine-Art Exhibition, which bears the name of the Corinthian Gallery of Art, will, we understand, open in the course of a few weeks from this time, and comprise a considerable number of landscapes by excellent artists, with a due proportion of figure-pictures.

The building in Pall Mall, which so long served the purposes of the British Institution, and was designed for Boydell's Shakespeare Gallery, has

completely disappeared, and a new structure has been erected on its site,—which site, by the way, was originally that of Dodaley's house. The new structure is intended for the use of an athletic club; the external appearances of the destroyed and recently-erected buildings contrast almost as strongly as their purposes. The new façade, which is entirely of stone, is an example of Jacobian-Gothic architecture, with an unusually strong infusion of Perpendicular character. It consists of a bay in two tiers of windows, bracketed out over the doorway, and with a low parapet before the third story, forming a balcony. The gable is shaped in its outline in steps and curves; the latter are such unfortunate elements in the design, that we should like to see them replaced by straight lines, so that the sky-line of the building should consist of a pediment. Writing of modern Gothic street-fronts, we may, by commending it, call attention to the successful design of what is called Crosby House, Bishopsgate Street, and some new warehouses, by Messrs. Parr & Strong, 54, St. Mary Axe, where, on a very narrow front, much skill has been employed.

Mr. Cave Thomas's picture, 'The Crucifixion,' to which we referred some time since, has recently been fixed in its place on the frieze above the communion-table in Christ's Church, Marylebone. This work will add considerably to the reputation of the designer as an architectonic artist. It has many noble elements.

The removal of the screen wall of Burlington House has left the back of the over-praised colonnade with all its grime and raggedness open to the view, and thereby given a temporary but novel feature to the north side of Piccadilly. It does not appear to have been decided what shall be done with that old gateway which formed the central element in this wall, and is interesting to us on account of Hogarth having painted it. The gateway alone, without the screen which marked the once pleasant courtyard of that mansion, is of comparatively small architectural account; the crescent-shaped colonnade within cannot be very well adapted to the courtyard of Burlington House as it is to be, not even, as was ingeniously suggested, by turning it round, so as to bring its extremities towards Piccadilly. Specimens of debased design, such as Burlington House and its appurtenances and Temple Bar, seem to find few friends now-a-days, and sentimental claims on their behalf are few and weak. We believe no better, or indeed nearly so apt a place, for the re-erection of the screen, gateway and colonnade could be found than in Kensington Gardens, say at the northern extremity of the Broad Walk, and facing Hyde Park Terrace; here these works would terminate a fine vista without spoiling any other buildings, and be more apt to the character of the place than anything we are likely to get newly erected.

A Correspondent wishes to know how soon he may expect a further instalment of the Architectural Society's 'Dictionary of Architecture.'

A stained-glass window, of Munich work, has been placed in the Parliament House, Edinburgh. This represents the institution of the Court of Session, in May, 1532, under the Presidency of James the Fifth, who presents to the assembled clergy and officials the deed of institution. The cost of this picture was 2,000*l.*, of which, it is said, Herr von Kaulbach received 600*l.* for the cartoon, i.e., we presume, the designing and drawing. The artists employed were also engaged upon the transparencies in glass for Glasgow Cathedral, which have been so often condemned by Art-critics as weak and academical in design, illogical in their principles of execution, and so poorly coloured as to resemble tinted silk rather than gorgeous-hued stained glass.

Messrs. Brodie & Middleton send us 'Hints on Illuminating, Drawing and Water-Colour Painting,' by Mr. A. N. Rintoul. This little book, which comprises coloured and outlined diagrams, begins by disclaiming an intention to instruct the student in the history of illuminating, and does so wisely, because even to attempt such a history would increase the difficulty of treating the author's principal subject in the space at command without

materially aiding the practitioner. To the practical part of the arts in question Mr. Rintoul addresses himself with the advantage of much technical knowledge and a clear method of instruction. His tinted diagram, which shows the true modes of preparing a large number of the colours generally used in illuminating, is eminently useful and comprehensive in displaying the means which are best adapted for modifying the tints in their various grades. So far as it goes, this little book of "Hints," and it comprises nothing more recondite than hints, is superior to most of its class.

It is proposed to restore part of Tintagel Church, Cornwall, which we described in the autumn of 1866, in memory of the late Mr. D. Cook, of the *Saturday Review*, who was buried there.—Mr. Bodley's church, All Saints, Scarborough, one of the most remarkable of its class, whether as respects its design or decorations, has been consecrated.

MUSIC AND THE DRAMA

NEW PUBLICATIONS.

VOCAL MUSIC.

In the Spring Time: Madrigal, by C. Gounod (Metzler).—A graceful and dainty song, with a facile, flowing melody that never halts, and with an echo of the strange, peculiar charm that attaches to the author's 'Faust.' Less to our taste, though elegant withal, is an affectedly-styled *réverie*, *The Dreamer*, of a vagueness which not even its title can altogether justify. In neither of these songs, by-the-by, both of which come from the same publishing house, is the tempo indicated.—*Les Roses Mortes: Romance*, by Isabel Cholmeley (Cramer). No more tempting verses can be imagined than these of Mr. Swinburne for a musician to wed to a delicate theme. The modern English poet has here caught the full fragrance of mediæval French romance. We might defy the cunningest expert to find out the fraud, if 'Les Roses Mortes' were exhibited to him as a *trouvaille* from the days of the troubadours. The composer seems to have been haunted by a reminiscence of Mendelssohn's two-part song, 'Ich wollt' meine Lieb' ergösse,' and to have been somewhat hampered, judging from the false accents at the beginning of the second verse, by the French words. But the song has elegance, and is well fitted for the drawing-room.—*The Holy Cross: a Song of the Sea* (Mills). A bold, striking, and appropriate melody has been found for the five verses which relate in particularly idiomatic English an 'ancient Cornish mariner's tale' about the wreck of the Holy Cross.—Not a word need be wasted on *Evilene: a Song* (Cramer), written and composed by J. F. Bulley; but a clap-trap effusion, *Our dear old Church of England* (Cocks), demands mention as being a noticeable illustration of the commercial axiom, 'Demand creates supply.' The disestablishment of the Irish Church is proposed, and the constitution is declared to be in danger, when hey, presto! Mr. J. E. Carpenter and Mr. Hatton come to the rescue with a patriotic song which they dedicate, by special permission, to Mr. Disraeli. The theme is broad and easily remembered. Was Mr. Hatton thinking when he wrote it down of the second and final movement, in the major, of Beethoven's E minor sonata, Op. 90?—In two songs, dubbed national, *The Soldiers of our Land* and *The Gallant Tars of England*, the joint eulogists of 'Our dear old Church' have again 'put their heads together.' The result is mere commonplace.

INSTRUMENTAL.

A Sonata for the Organ, By R. Hainworth. (Novello).—So little music, comparatively speaking, is now published for the organ, that we are bound to give ready acceptance to all sound and honest work in this department of the art; and in many respects we can heartily praise the above-mentioned *Sonata*. There is a boldness and a vigour about the opening movement which prove that the author must already have written much for the organ, while his thorough knowledge of his instrument, from the merely technical point of view, is proved by the way in which the music is 'laid out' for the hands and feet. This *allegro* has one

subject which is simply appropriated, no doubt unconsciously, from Handel's 'Acis'; and the *chorale*, which forms the subject of the middle movement, is the best "page" in the *Sonata*, the final title having mechanical difficulties which are productive of no commensurate musical effects. Mr. Hainworth, however, whose *Sonata* obtained an extra prize from the College of Organists in 1865, and who has, we should imagine, studied in the German school, merits all reasonable encouragement.

La Zingara: Danse Bohémienne pour le Piano, Par C. Gounod. (Metzler).—The "flattering" melody of this elegant piece bears some resemblance to the very characteristic 'Danse des Bacchantes' from 'Philemon et Baucis,' one of M. Gounod's most dainty works. The piece grows on the ear by nearer acquaintance.—*Une Fleur de la Pologne: Mazurka*, Par C. J. Hargitt. (Mills).—A graceful and musician-like trifle; not improved, however, by a strange fancy of the writer to lengthen, in two places, his regular phrase of four bars to one of six.—We can commend a *Tarantella*, by Miss M. H. Boyle (Moutrie), although it is rather monotonous; but in *The Life of a Bird* by T. Avant (Augener), there is little that is attractive, except, perhaps, an effective passage in C minor, in the second of the two pieces, that are meant to describe the 'bird's life'; while in *The Rock-hill Galop*, by E. Hill (Lamborn Cook & Co.), there is really nothing at all.

CRYSTAL PALACE.—Three novelties, by as many living German musicians, were brought forward at last Saturday's concert. Neither of these novelties, however, has much importance, and neither made any marked success. In the paganistic music, to the sound of which the "Master-singers of Nuremberg" proceed to their place of meeting, Herr Wagner has not equalled even the similarly-inspired march in 'Tannhäuser,' overpraised though that pompous piece of flowing melody has generally been. Nevertheless, there were many among the full audience who were right glad to hear any specimen of Herr Wagner's most recent work—one, moreover, that has been more strenuously eulogized by a few zealous adherents, and more severely criticized by all else, than any of the eccentric master's preceding efforts. An ambitious *Concertario*, 'Des Seemanns Braut,' by Herr Hager, author of an oratorio, 'John the Baptist,' given some years ago under Mr. Hullah's direction, is not a favourable example of the writer's capacity. Nor is there any striking originality in the *entr'acte* from Herr Reinecke's 'King Manfred,' although this was the most satisfactory of the novelties performed, and although it was encored. But the leading theme is expressive, the scoring thoroughly effective, and we can quite believe that the clever conductor of the *Gewandhaus* concerts has in this opera made the success with which he is credited. The Symphony, Beethoven's superb 'Eroica,' was, as usual at these concerts, the event of the morning. Mr. Carrodus, a thoroughly-trained violinist, played Ernst's 'Otello' Fantasia; and the singers were Mdlle. Enequist and Mr. Nelson Varley.

MUSICAL AND DRAMATIC GOSSIP.

THE classical pretensions of the concerts at the Agricultural Hall seem now to be quite abandoned, and the day originally set apart for the performance of instrumental music of a high class was this week chosen for the production of a so-called quadrille, which professes to describe the 'Fall of Magdala.' We had hoped that this description of vulgar absurdity had died out with poor Julien. Friday nights are still devoted to oratorios, but these are not effective in the unresonant Hall at Islington. An orchestral arrangement of Donizetti's 'Martiri,' an unjustly neglected opera, is in preparation.

Since the death of Mr. Charles Kean, his widow has restored to Mr. Lovell the copyright of the two dramas, 'The Wife's Secret' and 'The Trial of Love.' We are glad to think there is a chance accordingly of these works being represented before long upon a London stage.

Mr. Fairclough has been engaged at Sadler's Wells Theatre, and made his first appearance there

on Monday evening as *Shylock*. He gave an intelligent and rather colourless rendering of the part, and was well supported by Miss Hazlewood as *Portia*.

Mr. Buckstone and the principal members of his company have appeared during the week at the Standard Theatre, and have played in a variety of pieces, including 'The School for Scandal,' 'She Stoops to Conquer,' 'London Assurance,' and 'The Contested Election.'

Alterations almost amounting to re-construction have been made in the Marylebone Theatre, now re-christened the Royal Alfred. Rows of comfortable stalls have been provided, and the accommodation in all parts of the house has been considerably increased. Sixteen private boxes have been constructed. The decorations, which are in white and gold, are effective, and the theatre has an appearance of considerable elegance. On Saturday last the house was opened, under the management of Miss Amy Sedgwick. Prince Alfred manifested by his presence his acquiescence in the title bestowed upon the new building. 'Pindee Singh,' a story of love and war, with a scene laid in India in the time of the Mutiny, was the opening piece. Miss Sedgwick played the heroine. It is a long and involved play in a prologue and four acts, and is derived from the French. Its reception was very favourable. Local patriotism swelled high in favour of the management that had adorned somewhat dingy regions with a handsome edifice, and had procured them the almost undreamt-of honour of a royal visit. Some previous attempts have been made to elevate the Marylebone into a fashionable theatre or a "home for the legitimate drama." Mrs. Warner, at one time the manager, presented many Shakespearian plays in a creditable fashion, and was bold enough one season to revive 'The Scornful Lady' of Beaumont and Fletcher.

The death of M. Stockhausen, the harpist, is announced. Though by no means a showy player on his instrument—to compare with such men as Bochsa and Dizi and Labarre and Alvars—he was, possibly, a better musician than any of the company. It was largely to his counsels that his wife, the most perfect of concert-singers, owed the training of her exquisitely sweet voice and the unimpeachable style of her execution. That the good traditions remain in the family, the polished and thoroughly artistic intelligence and execution of M. Jules Stockhausen excellently attest.

We have received from Trieste a catalogue of manuscripts by Mozart, Beethoven and Schubert, which the heirs of Herr Anselm Huttenbrenner (a man of mark in Vienna, who belonged to its great musical period) desire to dispose of.

We observe that 'The Czar and Carpenter' has just been given in an English version in Philadelphia. How is it that Lortzing's amusing opera has been so constantly tabooed in this country?

There has been some activity displayed among the New York theatres, and several new dramas have been produced. These, however, almost without exception, appear to have been failures. '1868; or, the Bride of a Politician,' is the title of a play, by Mr. Marlow, produced at the New York Academy of Music. The later acts were received with continuous laughter and hisses.

Among rising German opera-singers of whom the world may expect to hear more, Mdle. Murjahn deserves especial mention. She has a pleasing and delicate *soprano* voice (delicacy not excluding power), grace of expression without affectation, and considerable executive facility. Further, her appearance is most prepossessing, and on the stage, we are assured by persons not easy to please, her action is good and elegant. She is another of the young artists (now a goodly company) who owe much of their training to Madame Viardot.

'L'Abime' ('No Thoroughfare') has been produced at Brest.

'Un Brélan de Ménages,' a one-act vaudeville by M. Chol de Clercy, has been produced at the Théâtre Déjazet with no great success.

M. Latour de Saint-Ybars has read at the Comédie a new tragedy, entitled 'Alexandre le Grand.' 'Mercadet' is to be produced during the

present week. The piece next in order is a comedy by M. Pailleron—'Les Faux Ménages.'

'Paris-Vélocipède' is the title of the *revue* in preparation for the Théâtre Molière.

'Les Dévotes,' by M. Victorien Sardou, which has long oscillated between the Odéon and the Gymnase, has been acquired by the former theatre, and will be put forthwith in rehearsal.

The interior decorations of the new Vaudeville, including the painting of the *foyer*, are now complete, and are very handsome.

The *Revue et Gazette des Théâtres* announces that an English company has offered Mdle. Nilsson 100,000 francs a month for a four months tour in England and Ireland, to commence at the conclusion of her engagement at Her Majesty's.

The very promising actress, Mdle. Blanche d'Antigny has been engaged at the Folies Dramatiques to play *Frédérone*, a rôle in the forthcoming piece, 'Chilperic the Third,' originally assigned to Julia Baron.

The Théâtre des Délassements, on the Rue de Cologne, Brussels, is about to open under new management and with performances superior to any that have previously been given there.

M. Ravel has made his appearance at the Gymnase in 'Un Monsieur qui suit les Femmes,' one of the pieces in which he was received with applause and laughter in England. So ticklish, however, was felt to be the production of piece and actor that no preliminary announcement was made, and no member of the Parisian press was summoned to the first performance.

It is said in one or two Parisian newspapers that a new extravaganza by M. Meilhac is to be entitled 'Suzanne et les Deux Vieillards.'

'La Contessina,' an opera by that indefatigable amateur, Prince Poniatowski, was to be played this week at the Italiens.

It is strange that the new manager of the Théâtre Lyrique can find nothing newer than Halévy's 'Val d'Andorre' wherewith to open his campaign on the 25th of this month. 'Iphigénie en Tauride' is, however, in rehearsal.

Léon Kreutzer, a writer on music as well as a composer of merit, died last week at Vichy.

Sophocles' 'Edipus' has been re-set to music by Herr Bellermann, of Berlin, who is, presumably, dissatisfied with Mendelssohn's attempt.

Ballets have before now been made out of strange subjects. Heinrich Heine did not disdain to turn 'Faust' into a dancing hero; 'Les Mystères de Paris' was converted into a ballet that for a long time delighted the chief cities of Northern Italy; and we have still a vivid remembrance of seeing, at the Pagliano of Florence, the Anabaptist John of Leyden converted into a satirical "Prophet." But in that same beautiful city they have now gone a step further—Molière's 'Tartuffe' being there transformed into a ballet, with a furious *canevas* for its crowning glory. Not even Molière himself ever imagined so bitter a satire on the clergy, whom he had such good reason to hate. The ballet should have been brought out on the 5th of October, the two-hundred-and-first anniversary of the day on which 'Le Tartuffe' first roused the ire of hypocrites.

M. Ambroise Thomas's 'Mignon,' increased in bulk and importance by recitatives written by the composer, was lately played at Hanover on the occasion of a State festivity, and it has just been brought out at Coburg. It is also being rehearsed, among other places, in Vienna, Hamburg, Stuttgart and Berlin, where Mdle. Luca is to sustain the principal part. It has already been fixed upon for performance in German next autumn at Baden; and it is said that Mdle. Nilsson, who is to personate Goethe's delicate heroine, is to receive 5,000 francs a night—the sum paid to Madame Patti at Homburg. If it is now-a-days incumbent on singers to acquire polyglot accomplishments it cannot be denied that they are well paid for their industry.

'La Pêricole,' the successor of 'La Belle Héloïse' and 'La Grande Duchesse,' appeared last week at the Variétés with equivocal success. The story is less objectionable than that of either of the two pieces of buffoonery just named. But the authors, MM. Meilhac and Ludovic Halévy, the

usual collaborators of M. Offenbach, have subjected themselves to justifiable animadversion for assuming a title that is calculated to mislead. 'La Pêricole' will infallibly recall to the memory a certain charming little dramatic sketch, 'Le Carrosse du Saint Sacrement,' originally published in the Théâtre de Clara Gazul. It was in this collection—the name of Clara Gazul being quite supposititious—that, so far back as 1825, the original and striking talent of M. Prosper Mérimée first manifested itself. In his sketch, the actress Pêricole, the favourite of the Viceroy of Peru, has a fancy for driving to the cathedral, on the occasion of some grand celebration, in the state carriage. The people are disgusted and enraged at this audacity, but their anger is of a sudden changed to admiration when they see the capricious actress voluntarily vacate her carriage in favour of a priest, who is carrying the sacrament to a dying penitent. Such a subject would in no wise suit M. Offenbach: so his authors have represented their Pêricole as abandoning her lover Piquillo for the Viceroy, who in the course of his Haroun-al-Raschid wanderings has found the starved street-singer asleep on the pavement. He is about to take her home, but on being reminded of a law forbidding admission to the palace of unmarried women, he forthwith orders a husband and a notary. The former is found in a youth who was about to hang himself, and who of course is none other than Piquillo. The bride and bridegroom are made drunk and married, and after a parody of the 'Favorita' scene, in which the courtiers taunt Fernando with his dishonour—what would these authors be without the parody of a noble sentiment?—all ends to the satisfaction of everybody. The music is after the pattern that M. Offenbach now sedulously follows, and it has all his stereotyped effects. On the first night Mdle. Schneider carried her recklessness too far, even for an audience at the Variétés, and was hissed.

MISCELLANEA

Book-trimmers.—Mr. Editor,—If you think that the *Athenæum* is read or seen by any members of that class of ruthless binders who delight in destroying the appearance of every pamphlet and book that comes into their hands by trimming or ploughing its edges to the quick, and almost always crookedly, I beg you to insert this appeal to the monsters I have named to desist from their barbarous practices, to learn to reverence the margin of a book, and never to take from it a hair's-breadth more than is absolutely needful. The brutality with which the fair margins of one's loved volumes are treated by these mangling wretches with their awful plough-knives is shocking to behold. The curses of book-lovers are daily heaped on their backs, but they go on running amuck, heedless of remonstrance, remorseless, ever sacrificing fresh victims. Had we a paternal government, one might hope for due punishment of some of these offenders: one at least might be ploughed up the back, and another up the front, as an example and a terror to the trade; but as this wholesome correction cannot, unhappily, be administered, will you give expression to the indignation of one among a million sufferers for years from these trimmers' savageries, and let them know what feelings their reckless cruelty awakens in many breasts? One of the largest houses in London has just sent me home fifty copies of an essay, intended as a present for a friend. They have been trimmed, and been ruined. Would that I could have the trimming of their trimmer's hair and ears—also his nose! I don't think his best friend would know him when I had done with him. But, sir, we live in a philanthropic age, and are bound to forgive our enemies, and try to reform the worst criminals. I therefore propose a practical measure to win these book-trimmers from their enormities, namely, that fifty at least of your readers who care for book-margins should subscribe a guinea each for a Challenge Cup, to be competed for yearly, and held by that firm which, on producing copies of all books and pamphlets trimmed by it during the year, shall be adjudged to have disfigured them least. I ask you, sir, if you will receive subscrip-

tions for this Challenge Cup. If you will, I shall be glad to send you mine. M. A.

P.S.—Any one who will cut out this letter, and get it pasted up in any binder's or printer's trimming-room will confer a favour on the writer.

Cimbri.—Having experienced great difficulty in meeting with interpretations of the names of places in this country, I have turned my attention to the subject; and I will submit those interpretations to your readers, in the hope that, when erroneous, they may be revised by more competent scholars; when correct, that they may supply to others the want I have not been able to supply otherwise. It would lead me too far afield, therefore, to enter into any discussion of the remarks of your Correspondent, "W. B. B.," which would carry us far beyond the limits of the British Isles and of the space you may be willing to concede; but, keeping within those limits, allow me to suggest to him that, whatever truth there may be in the general rule as to the significance of the letters *m*, *b*, *r*, the application of the rule is apparently impeached in the word *Cimbri* by the introduction of the initial *C*, which may indicate a new radical; further, that extreme caution is necessary lest a coincidence be mistaken for the relation of cause and effect; and that the best preventive of such a mistake is to be found in rigid loyalty to the physical features of the country, or the history of the people, or both.

Again, though the words *cimbri* and *cymri* have been applied to, and adopted by the same people, and though there is a certain resemblance between the two in appearance, it has not been proved, as far as I am aware, that they come from precisely the same root, or have the same signification, apart from the people which they designate. With this preface, I would suggest that these words may both be deduced from languages which have prevailed in these islands and in those parts to which they have been applied. In Irish are the words *cúim*, signifying protection, and *brú*, a country or district; also *bri*, a hill or rising ground, and *bre*, a hill or headland; and I would suggest that a combination of the first and either of the others would give a very similar in sound and appearance to *cimbri*, *cumbra*, and other similar variations of the designation of the people, or of the sections of the country which they inhabited.

In the same dialect there are also the word *comh*, signifying protection, and *comhbhrúach*, the bounds of a country. In the latter word the final syllable appears to represent *acha*, a mound, bank, rampart or rock; taken away, it leaves *comhbhrú* for country. Taking the word *cymru*, *cymri* or *cymro*, although in the Welsh there are some 130 words, in which "cym" forms the initial syllable, those three letters do not appear as an independent word; but it is to be noted that all the words in which the syllable appears, with the exception of about a dozen, indicate some sort of alliance or association. In the Irish, as we have seen, the word *comh* means protection, and in compound words it signifies union; and there is also the word *comhra*—a companion. It would seem to be not improbable that a people who were driven for protection to the hills of Cornwall, Wales and Cumberland, should designate their asylum *Cumbru*, or *Combru*—the hill or country of protection; or that they should call their countrymen, with whom they had withstood the common enemy, companions in arms, by a word like *combra*, signifying companionship. Of other illustrations of the use of the former word, examples appear in *Cumbray*, on the Clyde, and perhaps in *Comber*; of *bri* or *bri*, as headland, in *Brayhead*, *Wicklow*; and as hill, in *Bray*, *Berkshire*; transmuted to its present form by the Saxons.—Allow me to remind "A. H." that I did not suggest that Humber was derived from *aber*, but from *Inbher*, and that these words are synonyms in different dialects. The distinction is apposite, as indicative of a prior occupation of the country by the Irish Celt, and because the transition from *Inbher* to Humber appears more direct than from *aber*.

A DICKY SAM.

To CORRESPONDENTS.—M. H. C.—H. T. C.—G. S.—received.

Erratum.—P. 456, col. 3, line 21 from bottom, for "German" read *Gressonay*.

NEW NOVELS.

A FIGHT FOR LIFE. By Moy Thomas. 3 vols. post 8vo. 24s. [Now ready.]

Remarks of the Critical Journals.

"On the vigour, the sustained energy, the animation of that fight, there cannot be two opinions. We are carried through the first two volumes without once drawing breath. From the first, the figure of the hero is stamped upon our minds as he stands there in the distinct outline upon a background of burning sky. It may seem strange that a veteran in the world of letters, who has earned his name and standing by editions of the English classics, should excel in fresh, daring descriptions. But let any one read the sketch of the stormy night passed in the hatch-board, and of the escape of the old barquentine from the wreck of the topmast to the iron cage of the beacon, and he will see that we do not speak at random."—*Athenæum*.

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